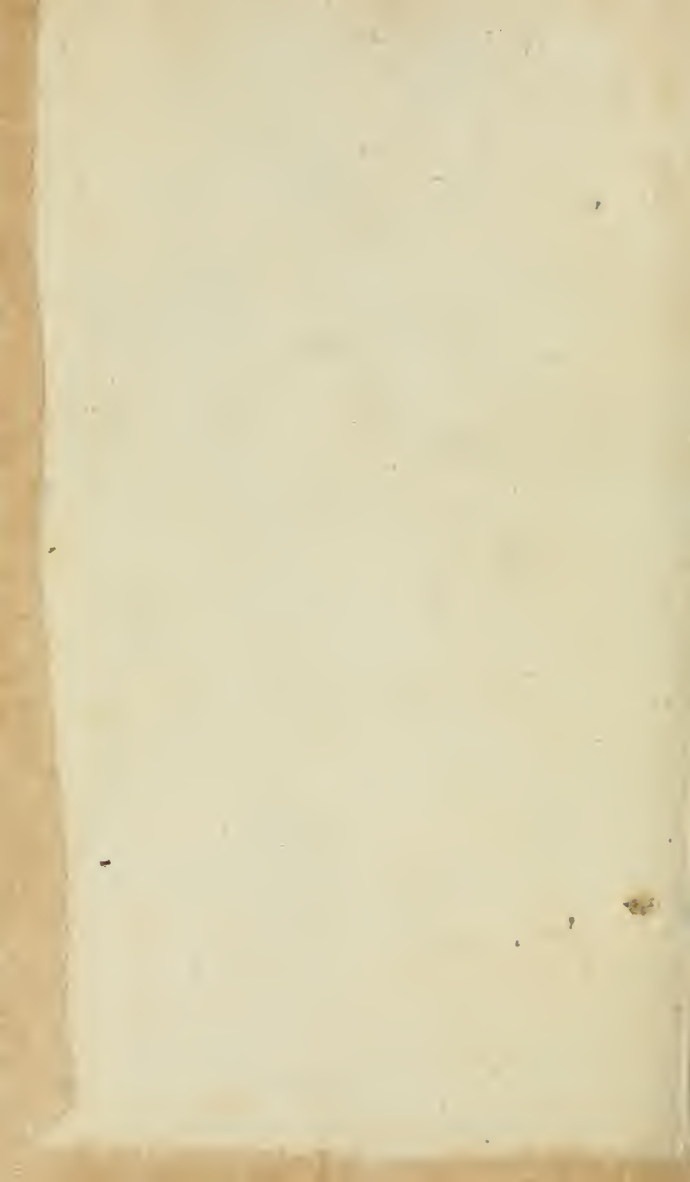
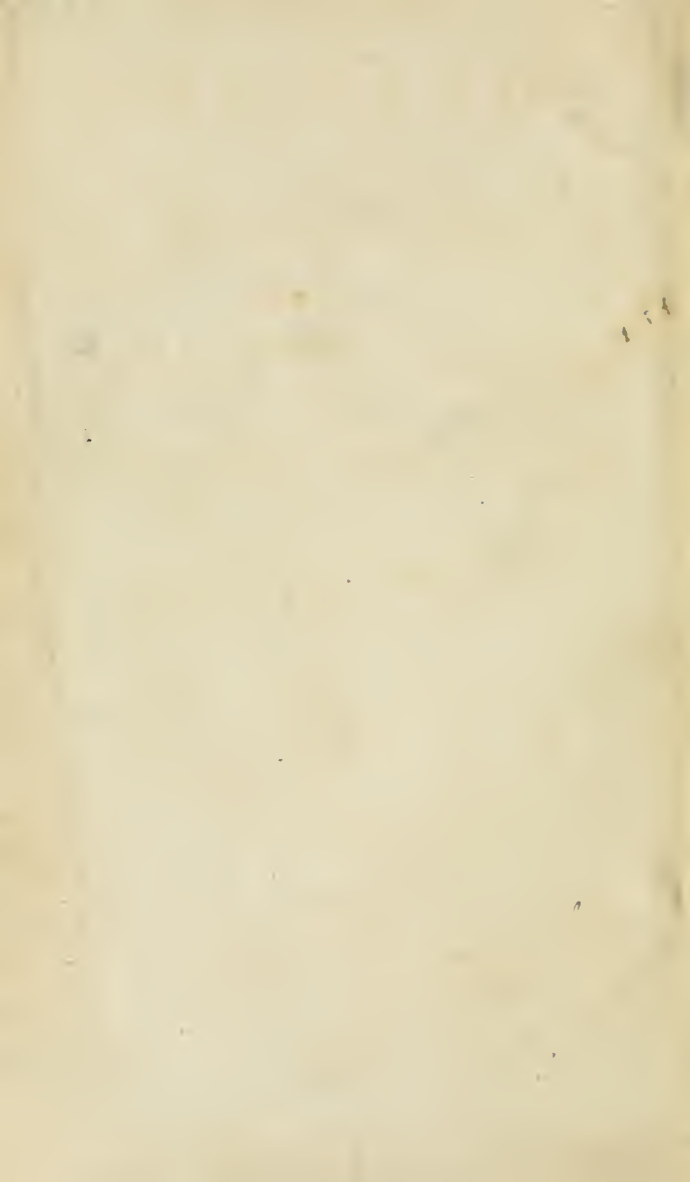




Wm. M. Kneller.



ENGLISH

P A R T I C L E S

EXEMPLIFIED IN

SENTENCES,

DESIGNED FOR

LATIN EXERCISES;

WITH THE

Proper Rendering of each Particle

INSERTED IN THE

SENTENCE.

THE SEVENTEENTH EDITION.

By WILLIAM WILLYMOTT, LL. D.

Late Fellow of King's College, *Cambridge*.

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ADVERTISEMENT.

The present *Edition* of the *ENGLISH PARTICLES* has been rather delayed, in the hope of completely revising and amending the antiquated Language of the several *Examples*; but it was found so difficult in most cases to alter the *Expression*, without injuring the *Force* of the *Passage* in which the *Particle* was contained, that nothing short of a complete new *Translation* of the whole from the *Latin*, would be likely to answer the end proposed: and as the pressing demand for the book would not admit of so much delay at present, it is reluctantly deferred to the next *Impression*.

To prevent the farther *Increase* of the price of the *Book* (as well as for the above *Reason*) it has been judged advisable to omit the antiquated *Translations* from *CICERO*, *Lord BACON*, and *Sir THOMAS MOORE*, which were formerly subjoined to this *Work*; but which the *Publisher* is assured were seldom (if ever) made use of.

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CHAP. I.

The Rendering of the Particle A.

1. SHE bound herself by a Vow to fast twice a Week, for two Months, if her Daughter should be delivered of a Male Child (*in hebdomadâ.*)

2. Let this be an everlasting Statute among ye, to make an Atonement for all the Sins of the Israelites, once a Year (*in anno.*)

3. There was a Law made in King Alfred's Time, that Parliaments should be held twice a Year, or oftener, if need were (*singulis annis.*)

4. I chose twelve Men out of you, one out of a Tribe, to search the Land, and bring us word what way we were to go (*singulos ex singulis tribubus.*)

5. By reason of all these things, Corn grew dear, and was already come to fifty Pence a Bushel (*in singulos modios.*)

6. Having encouraged his Men, he places his Engines upon the Walls; to the Soldiers, in an Assembly, he promises Lands out of his own Possessions, four Acres a Mun (*quaterna in singulos jugera.*)

7. When he had agreed with the Labourers for a Penny a Day, he sent them into his Vineyard (*Pactus operariis singulos denarios in diem.*)

8. Gather of it as much as every one shall have occasion to eat, that is, a * Gomer a Man; an Ac-

* A Hebrew Measure, containing about a Gallon and a Pint.

count being taken of the Number of those that are in every one's Tent (*in singula capita.*)

9. Of the *English* not a Man was slain, but *John Cheke*, a comely and courageous young Man, Son to the most learned Sir *John Cheke* (*ne unus quidem.*)

10. Am not I fairly guarded, that *have not a Man* in my Attendance that has a Sword on? (*ne unum habeo.*)

11. Nine Bishops in the upper House smartly opposed these Statutes: of the Temporal Lords not a Man (*homo planè nemo*)

12. Having divided the three hundred Men into three Companies, *he puts into every one's Hand a Trumpet a-piece*, and an empty Pitcher, and a Torch in the Pitcher (*omnibus singulas in manum tubas dat.*)

13. Other Victuals also are very cheap with them: *Hens are bought for a Penny a-piece* (*singulæ Gallinæ singulis comparantur denariis.*)

14. He requested that they might talk on Horseback, and bring *two a-piece* to the Conference (*binos.*)

15. The Vessel in which I was, had twenty-four Oars; the other Vessels had but *two large Oars a-piece*.

16. Take nothing for your Journey, neither Staves, nor Scrip, nor Bread, nor Money; *neither have two Coats a-piece* (*neque binas tunicas habetote.*) μή τε ἀνὰ δύο χιτῶνας ἔχουσιν. Pendet, ni fallor, ex illo quod præcessit αἴρεται [*ferre*], ut sensus sit, *neque tantum vobiscum sumite ut singuli bina vestimenta habeatis.* Grotius.

CHAP. II.

The Rendering of the Particle Above.

1. AFTER that, he was seen of *above five hundred Brethren* at once; of whom the greater Part remain unto this present, but some are fallen asleep (*plusquàm quingentis fratribus*); ἐπάνω πεντακοσίοις ἀδελφοῖς ἐράπαξ. ἐπάνω πεντακοσίοις constructio est ἑλλειπτική [*defectiva*] sicut Latinè dicimus, *interfecit plus trecentos*. Grotius.

2. Of Pompey's Army about fifteen thousand were thought to have fallen, but there yielded themselves *above twenty-four thousand* (*amplius millia, &c.*)

3. The Overthrow of the Temple at *Bethel*, by a King named *Josiah*, was foretold *above three hundred Years* before the Thing came to pass (*trecentis et amplius annis.*)

4. They report, that *Pythagoras* of *Samos* taught *Numa Pompilius* his Learning: but this cannot be; for *Pythagoras* taught *an hundred Years* after and above, in the Reign of *Servius Tullius* (*centum amplius post annos.*)

5. That Citadel was with great Resolution defended by the *Spaniards* for *above* the Space of three Months, though they wanted almost all Necessaries; and, which was the worst, had no Prospect of Relief (*amplius.*)

6. If a Man has occasion for not *above* a Pitcher or a Glass of Water; I think 'tis quite as well to draw it out of a little Spring as a great River.

7. There were not *above* five hundred Christians, unless, as we suspected, any more lay in Ambush (*ultra.*)

8. The King himself was taken away by an untimely Death (whether through any natural Disease, or by Poison, is uncertain) leaving behind him an incredible Want of him among the People, for his singular Virtue *above* his Years.

9. Queen *Elizabeth* was very sparing in 'confering Honors; for in full twelve Years she had *not* raised *above* four Men to the Dignity of Barons (*non plures quàm.*)

10. *Above* eighteen Years since, *William Cecil*, Baron of *Burghley*, Lord High Treasurer of *England*, wished me to compile an Historical Account of the first Beginnings of the Reign of Queen *Elizabeth* (*plus abhinc.*)

11. The Protestants complained that they were hardly dealt withal, in that 'they were *not* forewarned of the Questions to be controverted, *above* a Day or two before (*non nisi ante unum et alterum diem.*)

12. They report that one Virgin, remarkably fair and beautiful *above the rest*, was forced away by the Crew of one *Talassius* (*ante alias.*)

13. It was an Evidence of his Prudence, that when he was come into that City that excelled all others in Antiquity, Humanity, and Learning, he became most dear unto it *above* all others (*præter.*)

14. Was not *Aristides* driven out of his Country for this Reason, because he was righteous *above* the common Level?

15. *Israel* loved *Joseph* *above* all the rest of his Children, because he was the Son of his old Age (*præ.*)

16. The Loss of our Merchants amounts to *above* sixteen thousand *English* Pounds: as will easily be made appear by Witnesses upon Oath (*supra.*)

17. Grief has this Advantage *above* other Evils,

it cannot bear Age : other Distempers of the Mind Time nourishes, this it destroys.

CHAP. III.

The Rendering of the Particle About.

1. *MARY* abode with her *about three Months*, and returned to her own House (*quasi mensibus tribus.*) ὥσπερ μῆνας τρεῖς.

2. He saw in a Vision evidently, *about the ninth Hour of the Day*, an Angel of God coming in to him, and saying unto him, *Cornelius* (*horâ diei fermè nonâ.*) ὥσπερ ὥραν ἐνιάτην τῆς ἡμέρας.

3. When the Fortification was finished, it was observed by *Cæsar's Scouts*, that certain Cohorts, *that seemed to be about a Legion*, were behind the Wood (*quod in-tar legionis videretur.*)

4. We have a small Parcel of Fables, *about (ad)* an hundred and fifty, that *Maximus Planudes* collected and digested in order.

5. The Ship was laden with Salt, Oil, and other Merchandise, amounting to *about thirty-four thousand of our Pounds* (*plûs minûs.*)

6. After they had skirmished *about four Hours*, *Africanus* is beaten back into the 'Town (*quatuor plûs minûs, &c.*)

7. Many of them, which heard the Word, believed : and the Number of the Men was *about five thousand* (*ad quinque millia.*) Καὶ ἐγένεθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὥσπερ χιλιάδες πέντε.

8. He had promised the *Bassa of Buda*, that the Envoy he was to send, should be in *Buda*, without fail, *about the beginning of December* (*sub.*)

9. The Lawyer envies the Husbandman, when

he hears his Clients knocking at his Door *about* Cock-crowing (*sub galli cantum.*)

10. *In about the middle of this Plain* there was a Hillock, pretty much raised; which if *Cæsar* had gained and fortified, he verily believed he should cut off the Enemy from the Town and Bridge, and all Provision (*in hac ferè mediâ planitie.*)

11. Such Opinions, and others more absurd than those, do the *Turks* hold *about* Wine (*circa.*)

12. They determined that *Paul* and *Barnabas* should go up to *Jerusalem* unto the Apostles and Elders *about* this Question (*super*) *περὶ τοῦ ζητήματος τούτου.*

CHAP. IV.

The Rendering of the Particle After.

1. NATURE would never bring into the World such a Being, as, *after* it had endured all the Labours of this Life, should then fall into the eternal Evil of Death (*cùm.*)

2. *After Alexander*, the Son of *Philip*, had reigned twelve Years, he died (*quum.*)

3. No Man can be a Member of the State, and an Enemy to it at the same time. *Antony* was never looked upon by the *Romans* as a Consul, nor *Nero* as an Emperor, *after* the Senate had voted them both Enemies (*ex quo.*)

4. All the Multitude of the *Israelites*, setting forth from *Elim*, arrived at the Wilderness of *Sinai* on the fifteenth Day of the second Month *after* they had left *Egypt*.

5. *Fourteen Years after*, I went up again to *Jerusalem* with *Barnabas*, and took *Titus* with me

also (*Post annos quatuordecim.*) διὰ δεκατεσσάρων ἐτῶν.

6. Concerning these Things i shall begin to speak, *after* i have said a Word or two about my Undertaking (*si prius.*)

7. The Town being more grievously assailed by the Pestilence, than by the Enemy, was left to the French, *after the English* had held it eleven Months (*postquam.*)

8. She, to requite his Love, *the fifth Month after he was come into* Scotland, took him to her Husband, with the Assent of most of the Nobility (*quinto postquam in Scotiam venerat mense.*)

9. The fifth Day *after* he had taken that Resolution, he died, in the Consulship of Cn. Domitius and C. Sossius.

10. We are told by his Scholar *Posidonius*, that *Panæti*us lived thirty Years *after his Publication* of those Books (*postea quàm edidisset*)

11. The Spanish Fleet came with new Supplies of Men within Sight of the Town, *the next Day after it was delivered up* (*postero die quàm dederetur.*)

12. They were commanded to depart their native Seats and Habitations *within three Days after* the Edict was promulged, upon Pain of Death, and Forfeiture of all their Fortunes and Estates (*triduo quàm.*)

13. *The Day after* we left *Adrianople*, they complained of a Pain in their Heads, with a Dejection of their Spirits, and a Listlessness both of Body and Mind, and desired my Advice (*altero die quàm, &c.*)

14. *The fifth Day after*, our Admiral took a small *Neapolitan* Vessel, which fell into our Hands by chance (*quinto post die.*)

15. Not only the *Arverni* received him, and

other Gallic and Alpine Nations, one after another; but also followed him to the War (*deincepsque aliæ.*)

16. What! have you not heard of *Cæsar's* Achievements in *Spain*? Two Armies beaten! Two Generals defeated! Two Provinces taken! These things were done *forty Days after Cæsar* was come in view of the Enemy (*quadraginta diebus quibus.*)

17. The Queen gave him a yearly Pension, at which the old Man being oppressed, and overcome with Joy, died *shortly after* (*haud multò post.*)

18. As he was mustering his Army, upon a sudden there arose a Tempest with great Cracks of Thunder, which with so thick and cloudy a Storm covered the King, that the Assembly lost the Sight of him. *And never after* was *Romulus* seen upon Earth (*nec deinde.*)

19. *Every Day after*, *Cæsar* brought his Army into the Field, to see if *Pompey* would accept of Battle (*omnibus deinceps diebus.*)

20. *Some Days after*, when our Men were grown remiss and careless, the Enemies sally out of the Gates, and set fire to our Works (*interjectis aliquot diebus.*)

21. *Some few Days after*, the Duke arrived privately in *England*, and came to the Queen unexpectedly at her Court at *Greenwich*, where they had some private Discourse together (*post pauculos dies.*)

22. Whatsoever, either good or bad, *shall hereafter befall me*, I shall impute it to you alone (*post-hac mihi obtigerit.*)

23. The Consul, fearing lest the same things should befall him *afterwards*, with the Loss of his Goods, and Disgrace perhaps into the bargain,

resigned up his Consulship, and removing all he had to *Lavinium*, quitted the City (*postmodùm.*)

24. We are said then to repent, when those things which we have done, begin *afterwards* to displease us, and we change our Resolution about them (*pòst.*)

25. The Articles agreed upon by the Commissioners, the third Month *after the Siege began*, are these (*post obsidionem inchoatam.*)

26. Twice only after *Numa's Reign* was *Janus's Temple* shut: Once in the Consulship of *Titus Manlius*, *after the first Punic War was ended*: And again, after the War of *Actium*, when *Augustus* had obtained Peace both by Sea and Land (*post Punicum primum perfectum bellum.*)

27. The Senate condemned *Domitian* *after his Death*, and commanded his Statues to be pulled down, and dashed in pieces (*mortuum.*)

28. There is no Remembrance of former things; neither shall there be any Remembrance of things that are to come, *with those that shall come after* (*apud eos qui porrò futuri sunt.*)

29. *After Supper* she reviews her Will, goes to Bed, sleeps some Hours, and when she wakes, spends the rest of the Night in Prayer (*A cœnâ.*)

30. As for a Wound, that may be cured, and *after Revilings* there is room for Reconciliation; but he that discovers Secrets, is to be despaired of.

31. In the Opinion of most Men, he was held to be the *next Heir after* her to the Kingdom of *England* (*secundus ab.*)

32. If it had been necessary that this Relation should have been made, nor only truly, but eloquently, *it could never have been performed by me, even after all the Pains and Time that I could have bestowed upon it* (*id verò à me præstari, nullo tempore, nullo studio, potuisset.*)

33. *After thy Hardness, and impenitent Heart, thou treasur'ed up unto thyself Wrath, against the Day of Wrath and Revelation of the righteous Judgment of God (Quæ tua est durities.) κατὰ τὸν σκληρότητα σου. Duritiem id vocat Paulus, quod Latini scriptores callum obductum animo, longâ scilicet vitiorum consuetudine. Grotius.*

34. All the *Grecian* Temples are built *after* the Form of this Temple (*ad.*)

35. The *Trojans* here build them a Town. *Æneas, after the Name of his Wife, calls it Lavinium (ab uxoris nomine.)*

36. *Pompey's Men* considered not by what means they might be able to overcome, but *after what manner* they ought to use the Victory (*quem ad modum.*)

37. *Aristophanes* plays upon *Socrates* after a ridiculous manner, for being addicted to, and studying Astrology, Geometry, Grammar, Rhetoric, and practising all those Arts and Sciences (*ridiculum in modum.*)

38. Let us, *after Socrates's Fashion*, conceal our own Opinion, undeceive others, and in every Dispute, enquire what carries the fairest Probability of Truth.

39. There were set there six Water-pots of Stone, *after the manner of the purifying of the Jews*, containing two or three Firkins a-piece (*ut ferebat Judæorum purificatio.*)

40. As he was by no means able to make his part good against them all together, so he thought himself a Match for them one after another (*singulis.*)

CHAP. V.

The Rendering of the Particle Again.

1. We must put off our March for the present, and think of fighting : Let us be prepared in Mind for Battle, we shall not easily *find* the like Occasion *again* (*postea reperio.*)

2. Such a Number of Locusts arose, and settled upon all the Coasts of *Egypt*, as had neither been ever before, nor will be *again*.

3. God resolved with himself never *again* to curse the Earth upon the account of Man (*deinceps.*)

4. On the other hand, there is something that we *again* demand of you :—that you will preserve to our Merchants their Privileges inviolable, and by your Authority and Power defend and protect their Lives and Estates, as it becomes your City to do (*vicissim.*)

5. *Joseph*, having spoke these Words, fell upon his Brother *Benjamin's* Neck with Tears ; and *Benjamin* *again* embraced his Neck with Weeping.

6. Since Man was made after the Image of God, whoever sheds Man's Blood, his Blood shall *again* be shed by Man (*invicem.*)

7. As it is not fit that I should make an Insult upon your Borders, *so again*, you are unreasonable to disturb me in my Right. (*sic iterum.*)

8. The Buyer finds fault with the Commodity *again* and *again* ; but, when he is gone, then he brags (*etiam atque etiam.*)

9. The Danger of some Actions only relates to the Persons that undertake them, but that of others, to the whole Republic : *And again*, a Man's

Life is endangered in some; in others, his Reputation, and the Good-will of his Citizens (*item-que.*)

10. Little ones, when they are first born, lie in such a helpless manner, as if they were utterly void of Understanding; but when they have got a little Addition of Strength, they make use both of their Understanding and Senses, and strive to raise themselves upon their Feet, and use their Hands; and they *know* those *again* that bring them up (*agnoscunt.*)

11. Two are better than one; for, if they fall, the one will lift up his Fellow. *Again*, if two lie together, then they are warm; but how can one be warm alone? (*Adde, quòd duo si cubant, concalescunt.*)

12. With what Judgment ye judge, ye shall be judged; and with what Measure ye mete, it shall be measured to you *again* (*remetietur.*)
ἀντιμετρηθήσεται.

13. Which of you shall have an Ass or an Ox fallen into a Pit, and will not straightway pull him out on the Sabbath-Day? And they could not answer him *again* to those things (*contrà respondere.*) *ἀνταποκριθῆναι.*

CHAP. VI.

The Rendering of the Particle Against.

1. SUCH is the Nature of the Man, lest his Adversary should be unprovided, he himself furnishes him with Weapons *against* himself (*in.*)

2. If thou bring thy Gift to the Altar, and there rememberest that thy Brother *hath aught against thee*; leave there thy Gift before the Altar, and go

thy way: first be reconciled to thy Brother, and then come and offer thy Gift (*habere quod de te queratur.*) ἔχει τὸ κατὰ σὲ, *habet aliquid adversum te.* Ita locutio eadem sumitur Apoc. ii. 4. pro quo Paulus dicit μομφὴν πρὸς τινα ἔχειν. [*querelam adversus aliquem habere.*] Col. iii. 13. Grotius.

3. *I have somewhat against thee*, because thou hast left thy first Love (*Habeo de te quod expostulem.*) Ἔγω κατὰ σὲ. *Habeo adversum te. Habeo aliquid quod de te querar.*

4 The most High hates the Wicked, and will punish the Ungodly; whom he reserves *against* the Day of Vengeance (*in.*)

5. The Horse is got ready *against* the Day of Battle, but the Victory is in the Hand of the Lord (*ad.*)

6. The Water, wherein their Prince has washed his Hands, the *Persians* use *against* several sorts of Diseases (*ad.*)

7. And when he had called unto him his twelve Disciples, he gave them *Power against unclean Spirits*, to cast them out, and to heal all manner of Sickness, and all manner of Disease (*potestatem impurorum Spirituum: h. e. contra Spiritus impuros.*) Ἐξουσίαν πνευμάτων ἀκαθάρτων.

8.- Go into the Village *over-against* you, and straightway you shall find an Ass tied, and a Colt with her: loose them, and bring them unto me (*qui contra vos est.*) Εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν. *qui est è regione vestri.*

9. *Britain*, the most famous Island of the whole World, divided from the Continent of *Europe* by the Ocean, *lies over against* Germany and France, in a triangular Form (*objacet.*)

10. There was a Law amongst the *Phrygians*, *Cyprians*, *Athenians*, *Peloponnesians*, and *Romans*, *against* killing a ploughing Ox. Some degree of

Goodness ought to be exercised towards dumb Creatures, to keep Men the farther off from Cruelty to one another (*ne occidere liceret.*)

11. *Cæsar* exhorted his Soldiers not to take to heart those things which had happened, and to set many fortunate Battles against one cross one (*oppono.*)

CHAP. VII.

The Rendering of the Particle All.

1. *ALL* the face of the Earth was covered and darkened by the Locusts: every Herb of the Land, and all the Fruits of the Trees, that the Hail had left, were consumed; nor was there any Verdure of Herb or Tree remaining in all *Egypt* (*universus.*)

2. I had rather lose all *Scotus*, and twenty more such as he, than one *Cicero* or *Plutarch* (*integer.*)

3. The *English* were tied by such a League to the *Spaniards*, that they were to join in War with them against all People whatsoever (*contra quoscunque.*)

4. A View being made of the Ways by *Divitiacus*, whom of all the *Gauls* he confided most in, at the fourth Watch he set forward (*ex aliis Gallis.*)

5. How much better is it never to live at all, than to live only to disquiet a Man's self with restless Sollicitude of Mind, and toilsome Pains of Body, for that which he can neither keep nor part withal with any Contentment! (*omnino nunquam.*)

6. All these things are so substantially proved by the most serious Testimony of very many, that there is no place at all for Excuse, Defence, or Evasion.

7. When they had staid here two Days, and

there appeared *no Hope at all* of the revolting of the *Portugueze*, they quitted the Place (*planè nullus.*)

8. There were *in all but* two ways, by which they could possibly go out of their Country: one thro' the *Sequani*, narrow and difficult; the other thro' our Province, much easier and readier (*omninò.*)

9. What doth the Lord thy God require of thee, but to fear the Lord thy God, *to walk in all his ways*, and to love him, and to serve the Lord thy God with all thy Heart, and with all thy Soul? (*ut omninò ejus viis gradiaris*.)

10. They did not dare come out of the Port, tho' *Cesar* had *in all but* twelve Ships.

11. Fifteen Thousand Men *were all that remained* of all the Army of the Eastern People (*omninò superfuerant.*)

12. Some few Days after her Coronation, a Parliament is held, wherein it is first by *general Voice of all Men* enacted, that *Anne* is the lawful, undoubted, and most certain Queen of *England* (*omnibus omnium suffragiis.*)

13. The Queen most bountifully entertained her Uncle, in his Return thro' *England*, with all kind of Courtesy (*nullo non.*)

14. Whereas every other Duty besides is but to shew itself as Time and Opportunity require, for Prayer *all Times* are convenient (*nulla non tempora.*)

15. The Citizens having notice before-hand from *Hispaniola*, conveyed away *all their richest Treasure* to Places more remote (*pretiosissima quæque.*)

16. Her Death she underwent quietly and christianly, wishing *all Happiness* to the King, and forgiving her Enemies (*prospera quæque.*)

17. Because the Townsmen offered so little Money for the redeeming the Town, they began

to fire and demolish *all the noblest Buildings* (*splendidissima quæque ædificia.*)

18. She wished that the *English* might be more mildly used, and not they alone exposed to *all the greatest Hazards* (*extremis quibusque.*)

19. Now the *Englishmen's* Powder failed them, their Pikes were broken, *all their stoutest Men* slain or wounded, their Masts and Trimmers overthrown, their Cables cut, their Ship battered with eight hundred great Shot (*fortissimi quique.*)

20. *All the Time* that he spent upon his Lusts and Sports (which was a great part of his Time) he stole from the State, the Government of which he had undertaken (*quod temporis.*)

21. *All the Money* he has, he delivers up to *Cæsar*, and shews him what Corn and Shipping he has any where (*quod habet pecuniæ.*)

22. *All the Money* that was due to him from the Republic, shall be paid to his Father, or to whom he shall appoint to receive it.

23. All these have of their Abundance cast into the Treasury, but she of her Penury hath cast in *all the Living* that she had (*quicquid facultatum habebat.*) *ἅπαντα τὸν βίον ὃν εἰχεν.*

24. *All the Time* I can gain to myself, is that which I steal from my Sleep and my Meals; and, because that is not much, I have made but a slow Progress; yet, because it is somewhat, I have at last finished my *Utopia*, and have sent it to you, Friend *Peter*, to read and peruse (*Mihi hoc solum Temporis acquiro, quod somno ciboque suffuror.*)

25. I made me Gardens and Orchards, and I planted Trees in them of all kinds of Fruits (*omne genus fructuosas Arbores.*)

26. My Brethren, count it all Joy when ye fall into divers Temptations; knowing this, that the trying of your Faith worketh Patience (*Summo-*

perè gaudendum existimate.) *πάντα χαρὰν ἡγήσασθε*,
omne gaudium existimate: i. e. materiam summi
gaudii, nempe spiritualis: πάντα [omnis] pro eo
quod summum est, ut 1. Tim. i. 15. Grotius.

27. Thou art *all fair* (*tota bella*), my Love:
 there is no Spot in thee. How much better is thy
 Love than Wine, and the smell of thine Oint-
 ments *than all Spices!* (*quibusvis.*)

28. So great a trembling and quaking came
 upon me, that it shook *all my Joints* (*quantum*
est artuum meorum.)

29. *All the Fish in Syracuse* are in this Place:
 this is their common Water (*Syracensis quicquid*
est piscium.)

30. In regard the Wants and Necessities of
 those deplorable People will admit of no Delay,
 we thought it requisite to send before-hand two
 thousand *English Pounds with all possible Speed*,
 to be distributed amongst such as shall be judged
 to be the most in present need of Comfort and
 Succour (*quantà fieri poterat celeritate.*)

31. *Cæsar*, having laid in Provision of Corn *with*
all the Speed he could, makes large Marches after
Arivistus (*quàm celerrimè potuit.*)

32. Understanding how Matters stood, and how
 great Danger both the Camp, and the Legions,
 and the General was in, *they made all the Haste*
they possibly could (*nihil ad celeritatem sibi reliqui*
fecerunt.)

33. The *French* urge the Assault, the *English*
 resist them *with all their Might* (*pro viribus.*)

34. We passed over a great Tract of Land, where
 we found the Grass, Barley, Oats, and Wheat parched,
 and *almost* quite killed with Drought (*tantùm non.*)

35. The Country of *Colchis* abounds with all
 sorts of Fruits, coming up *almost* of their own
 Accord (*modò non.*)

36. For a King, and a King born, to have drunk at the true Fountains of Learning ;—nay, to have been a Fountain of Learning himself, is *almost* a Miracle (*propè abest à.*)

37. This is a great and difficult Work, who denies it? *But what is there excellent, which is not also hard* (*quid autem præclarum, non idem arduum*)?

38. *Epicurus* says, no Man can live pleasantly unless he lives also honestly, wisely, and justly (*nisi idem vivat.*)

39. In this point I and *Brutus* are agreed, as also *Aristotle*, *Xenocrates*, *Speusippus*, *Polemo* (*item.*)

40. The most ancient *Attic* Laws, whence the *Roman* also were afterwards taken, have their Original from the Laws of *Moses* (*et Romanæ.*)

41. Father, the Hour is come: glorify thy Son, that thy Son also may glorify thee (*ut et te tuus filius vicissim.*) ἵνα καὶ, &c.

42. If we have been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection (*simul et [nimirum etiam] Resurrectionis erimus.*) ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.

43. Whether this head ought to be treated of, or altogether to be omitted, may perhaps admit of a Dispute (*an planè.*)

44. King *Agrippa*, believest thou the Prophets? I know that thou believest. Then *Agrippa* said unto *Paul*, Almost thou persuadest me to be a Christian. And *Paul* said, I would to God, that not only thou, but also all that hear me this Day, were both almost and altogether such as I am, except these Bonds (*et propemodum et planè*) καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ. *et in modico et in magno: et propemodum et admodum.*

45. We would have truly courageous *Men* to be Lovers *also* of Goodness and fair Dealing, of Truth and Sincerity (*viros, &c. eosdem, &c.*)

CHAP. VIII.

The Rendering of the Particle Along.

1. FOR restraining of these. *Lentulus* being sent with Men of War, took above two hundred Pirates, and put them in Prisons *along* the Sea-coast (*per.*)

2. This struck such a Terror into the People of *Gaul*, that, as the Army was coming, whole Cities went out to meet them, with Women and Children down on their Knees *along the Road-Side* (*per vias.*)

CHAP. IX.

The Rendering of the Particle Among.

1. WHEN they were come to the Hill, there met *Saul* a Company of Prophets, *among whom*, he himself, being divinely inspired, began to prophesy (*quos inter.*)

2. The first Masters of Knowledge *among the Grecians*, were as well Poets as Philosophers (*apud.*)

3. He has remained *among us*, in the Discharge of his Trust, with that Fidelity, Vigilance, Prudence, and Equity, that neither you nor we can desire greater Virtue and Probity in an Ambassador.

4. He that depends upon the giddy and ignorant Multitude, is not to be reckoned *among the Men*

of a great Soul (*in.*) ἐν οἷς ἐστὲ καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ. *In quibus vos quoque estis, vocati Jesu Christi.* Rom. i. 6.

5. Let us rank nothing *among* Evils, which is appointed either by God, or by Nature, the common Mother (*in.*)

6. Blessed art thou *among Women*, and blessed is the Fruit of thy Womb (*in mulieribus.*) ἐν γυναιξί.

CHAP. X.

The Rendering of the Particle And.

1. THE Lord Deputy commanded him to pursue them no longer, but to *take Hostages, and receive them into his Protection* (*obsidibus acceptis, in tutelam recipere.*)

2. A very few, trusting to their Strength, swam over; all the rest our Horse *overtook and slew* (*consecuti interfecére.*)

3. Jesus answered and said unto them, *Go and shew John again* those things which ye do hear and see: The Blind receive their Sight, and the Lame walk; the Lepers are cleansed, and the Deaf hear; the Dead are raised up, and the Poor have the Gospel preached to them (*ite renunciatum.*) Πορευθέντες ἀπαγγείλατε.

4. He made an obstinate Resistance, and fought desperately to defend the House he was in; but within an Hour or two *he is taken and carried away to Prison* (*captus in carcerem abducitur.*)

5. Behold there was a great Earthquake: for the Angel of the Lord descended, and *came and rolled back* the Stone from the Door, and sat upon it (*venerat avolutum.*) Προσέλθων ἀπεκύλισε.

6. Then *Herod*, when he saw that he was mock-

ed of the Wise Men, was exceeding wrath, and *sent forth and slew* all the Children that were in *Bethlehem*, and in all the Coasts thereof, from two Years old and under, according to the Time which he had diligently enquired of the Wise Men (*misit interfectum.*) Ἀποστείλας ἀνέϊλε, *eleganti brevitare pro missis militibus interfecit.* Grotius.

7. She, being before instructed (*prius edocta, or præmonita*) of her Mother, said, Give me here *John Baptist's Head* in a Charger. And the King was sorry : nevertheless, for his Oath's sake, and them which sat with him at Meat, he commanded it to be given her. *And he sent and beheaded John* in the Prison (*misitque decollatum.*)

8. Some Days after, *Paul* said unto *Barnabas*, *Let us go again and visit* our Brethren in every City where we have preached the Word of the Lord, and see how they do (*revisamus, et quomodo se habeant.*) επισκεψώμεθα τὰς ἀδελφὰς ἡμῶν, ὡς ἔχουσιν. Hebraica locutio, pro επισκεψώμεθα ὡς ἔχουσιν οἱ ἀδελφοί. Sic Actor. xvi. 3. ἦδειςσαν ἅπαντες τὸν πατέρα αὐτῆς ὅτι Ἑλληγ ὑπῆρχεν. Sciebant omnes quod pater ejus erat Græcus. Grotius.

9. *Varus* keeps *Tubero*, arriving with his Fleet at *Utica*, out of the Haven and Town, and suffers him not to land his Son that was sick, but forces him to weigh Anchor, and leave the Place (*sublati anchoris, &c.*)

10. *Herod* had laid hold on *John*, and bound him, and put him into Prison for *Herodias'* sake, his Brother *Philip's* Wife. For *John* had said unto him, It is not lawful for thee to have her (*vincitumque dederat in custodiam.*)

11. When *Jesus* had finished these Sayings, he departed from *Galilee*, and came into the Coasts of *Judæa*, beyond *Jordan* : And great Multitudes fol-

lowed him, *and he healed them there (quos illic, &c.)*

12. There is one alone, and there is not a second ; yea, he hath neither Child nor Brother : *And yet there is no End of his Labour*, neither is his Eye satisfied with Riches ; neither saith he, For whom do I labour, and bereave my Soul of Good ? This is also Vanity : yea, it is a sore Evil (*qui tamen nullum laborandi finem facit.*)

13. They made light of it, and went their ways, one to his Farm, another to his Merchandise : And the Remnant *took his Servants, and entreated them shamefully, and slew them (comprehensos cum ignominia peremerunt.)*

14. All my Care is to live happily, *and happily he cannot live, that does not live well (autem.)*

15. Wisdom is better than Strength : Nevertheless the poor Man's Wisdom is despised, *and his Words are not heard (nec ejus verbis obtemperatur.)*

16. Is there Room in thy Father's House for us to lodge in ? And she said, We have both Straw and Provender enough, *and Room also to lodge in (nec non.)*

17. Have ye not read in the Law, how that, on the Sabbath-Days, the Priests in the Temple profane the Sabbath, *and are blameless ? (et.)* h. e. *et tamen ; καὶ ἀναίτιοι εἰσι.*

18. She gives him a flat Denial ; *and says he does not attempt a fair Thing (neque eum ait.)*

19. What is Truth, said jesting Pilate, *and would not stay for an Answer (nec.)*

20. Arioxstenus, Musician, and Philosopher too, maintained that the Soul was Harmony. He kept to his Art (*idemque Philosophus.*)

21. I should think it convenient for you, (which is a Method I have taken) always to mingle Latin

with your Greek ; *and that not in the Study of Eloquence only, but of Philosophy also (neque id.)*

22. But these Things may seem boyish, and to proceed from a trifling Brain, *and not becoming the Gravity of an Historian (nec pro.)*

23. We ought both to put an end to our Obstinacy, and lay down our Arms, *and no longer to tempt Fortune : the Inconveniencies on both Sides received are great enough (neque amplius.)*

24. He advised him to divide his Army, *and not suffer the whole Strength of his Kingdom to be exposed to the Hazard of one single Battle (neu.)*

25. What a Furtherance this will be,—not only to your own, but to the Peace of all *Europe, and that perhaps for many Years,—there is nobody but understands (atque.)*

26. Some have disputed, whether Health be a Pleasure or no ; because, say they, it cannot be felt. This I absolutely deny : For what Man is in Health, that does not feel a Delight in it, if he be awake ? *And what is Delight, but another Name for Pleasure ? (At delectatio, quid aliud quàm alio nomine voluptas est ?)*

27. The Secretary who transcribed these Papers, being commanded to cast them into the Fire, hid them under a Mat in the Duke's Chamber, *and this, as it seemeth, by Agreement (et composito, ut videtur.)*

28. We rose betimes in the Morning, and sometimes before Day, that we might come the sooner to our Inns at Night *(et quidem.)*

29. I determined not to know any thing among you, save Jesus Christ, *and him crucified (et quidem crucifixum.)* Καὶ τὸτον ἐσταυρωμένον, *et eum crucifixum.*

30. But *here will stand up* Thucydides ; for his Eloquence is by some admired, *and justly : But*

this is nothing to the Orator we seek ; for it is one thing to unfold a Matter by way of Narration ; another thing to accuse a Man, or clear him by Arguments : And, in Narrations, one thing to stay the Hearer, another to stir him (*exorietur, &c. id quidem rectè.*)

31. He never eats above once a Day, *and that sparingly.* He is temperate in drinking (*et quidem parcè.*)

32. Jesus went up into a Mountain, and there he sat with his Disciples. *And the Passover, a Feast of the Jews, was nigh* (*quum quidem instaret.*)

33. Do not rich Men oppress you, *and draw you before the Judgment-Seats?* (*et iidem vos in jus rapiunt?*) *Καὶ αὐτοὶ ἔλκεσιν ὑμᾶς εἰς κριτήρια ; et ipsi trahunt vos ad iudicia?* αὐτοὶ, ut et iidem, videtur abundare.

34. *Thucydides*, in the Art of Speaking, hath in my Opinion far exceeded all the Historians, for he is so full of Matter, that the Number of his Sentences doth almost reach to the Number of his Words : *and in his Words he is so apt and so close,* that it is hard to say, whether his Words do more illustrate his Sentences, or his Sentences his Words (*ita porrò verbis aptus et pressus.*)

35. If there arise a Matter too hard for thee to judge of, then shalt thou come unto the Priests, the Levites, *and unto the Judge that shall be in those Days,* and enquire : and they shall shew thee the Sentence of Judgment (*judicemque, qui tunc erit.*) *Que pro vel, quo modo* Virgilius,

Præcipitare jubent, subjectisque urere flammis.

Saxum ingens volvunt alii, radiisque rotarum, &c.

36. After these Things, the Lord appointed other seventy also, and sent them *two and two* before his Face into every City and Place, whither he himself would come (*binos.*) *ἀνὰ δύο.*

37. Would to God you could bear with me a little in my Folly; and indeed bear with me! (*et verò [sed et] ferte me.*) Ἀλλὰ καὶ ἀνέχθεσθε με· *atamen, quæso, me ferte.*

38. And thinkest thou this, O Man, that judgest them which do such Things, and doest the same, that thou shalt escape the Judgment of God? (*An verò hoc putas?*) Λογίζῃ δὲ τῆτο; *Existimas autem hoc? Potesne hoc in animum inducere?*

39. We give Thanks to God, and the Father of our Lord Jesus Christ, praying always for you (*et patri; hoc est, scilicet patri.*)

40. No Man that warreth, entangleth himself with the Affairs of this Life; that he may please him who hath chosen him to be a Soldier. And if a Man also strive for Masteries, yet is he not crowned except he strive lawfully (*Jam si quis in agone certat.*) Ἐὰν δὲ καὶ ἀθλήῃ τις.

41. Their Sick they tend (*curant*) with great Affection, and omit nothing, either as to Physic or Diet, whereby they may restore them to their Health again. And for those who labour under incurable Diseases, they comfort them by sitting by them, talking with them, and by using all possible means to make them easy (*Quin insanabili morbo laborantes.*)

42. Is it not clearer than the Day, that we see and feel within ourselves indelible Characters of Excellence? And is it not full as clear, that we experience every Moment the Effects of deplorable Baseness? (*Sed et nonne peræquè clarum est?*)

43. The High-Priest Ananias commanded them that stood by him to smite Paul on the Mouth. Then said Paul unto him, God shall smite thee, thou whited Wall. And sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law? (*Ergo tu sedes, &c.*) καὶ σὺ

κάθη κρίνων μὲ κατὰ νόμον, καὶ παρανομῶν κελύεις μὲ τύπτεισθαι.

44. *Peter fastening his Eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something of them (At ille iis operam dabat.—At ille ad eos animum attendit.)* ὁ δὲ ἐπέιχεν αὐτοῖς. *Vox est benè Græca, quales multæ apud Lucam. Intentus os tenebat. Grotius.*

45. *The Multitude of the City was divided ; and part held with the Jews, and part with the Apostles (ita ut partim à, &c. starent.)* καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.

46. *This is the Love of God, that we keep his Commandments : And his Commandments are not grievous (quæ sanè ejus præcepta.)* καὶ αἱ ἐντολαὶ αὐτῷ βαρεῖται ἕκ ἐσίν. Καὶ [*Et*] pro relativo ; quasi diceret, *quæ mandata ejus gravia non sunt, nempe propter opem Divinam ;*

Nil desperandum, Christo duce, et auspice Christo. Grotius.

47. *If any Man offend not in Word, the same is a perfect Man, and able also to bridle the whole Body (qui possit etiam.)* δυνατός χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

48. *Feed the Flock of God, which is among you, taking the Oversight thereof. And when the chief Shepherd shall appear, ye shall receive a Crown of Glory, that fadeth not away (Ita fiet, ut, &c. accipiat.)*

49. *The People which sat in Darkness saw great Light : And to them which sat in the Region and Shadow of Death (in regione et umbrâ.)* Regione et umbrâ dictum est per ἐν διὰ δυοῖν [unum per duo.] pro regione umbræ mortis. *Grotius.*

50. *When Paul perceived that the one part were Sadducees, and the other Pharisees, he cried*

out in the Council, Brethren, I am a Pharisee, the Son of a Pharisee : of the Hope and Resurrection of the Dead, I am called in question (*separatæ Resurrectionis mortuorum sum reus.*) *περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι* de spe et resurrectione mortuorum ego judicor. Iterum ἐν διὰ δυνάμει. Rectum fuerat, *περὶ ἐλπίδος ἀνάστασεως*, de spe resurrectionis [*ob spem de resurrectione*] in iudicium vocor. Grotius.

51. Unto the Woman he said, I will greatly multiply thy sorrow and thy conception : in Sorrow thou shalt bring forth Children (*ærumnas et conceptus tuos.*) Id est, ærumnas ex conceptu, prægnantium scilicet mala. Grotius.

52. Some Men bestow too much Study and Pains upon Things obscure and difficult, and those not necessary (*easdemque.*)

53. Nothing is more creditable and magnificent, than to condemn Money, if you have it not ; and if you have, to employ it in Bounty and Liberality (*si habeas.*)

54. Can any Man be so sottishly arrogant, as to think there is a Mind and Reason in himself, and that there is none in the Heavens, and in the World ? Or to think that those Things are moved without Reason and Understanding, which, with the utmost Stretch of his Reason and Understanding, he is scarce able to comprehend ? (*ut in se mentem et rationem putet inesse, in cælo mundoque non putet ?*)

55. Pompey's Lieutenant came twice into Cæsar's Hands, and was dismissed by him ; once at Corfinium, and a second time in Spain (*iterum.*)

56. Experience shews me, that there is nothing like Courtesy and Good-Nature : And this appears plainly to all that know me and my Brother (*Id adeò.*)

C H A P. XI.

The Rendering of the Particle As.

1. IN the End of the Sabbath, *as it began to dawn* towards the first Day of the Week, came *Mary Magdalene*, and the other *Mary*, to see the Sepulchre (*cùm lucesceret.*) τῇ ἐπιφωσκέσῃ· δεῖστ ἡμέρα. ἡμέρα διαφωσκέσῃ, *apud Herodotum.* Sic τῇς ἐπιφωσῆς [*postera.*] Grotius.

2. *If ye had Faith as a grain of Mustard-Seed*, ye might say unto this Sycamore-Tree, Be thou plucked up by the Root, and be thou planted in the Sea; and it should obey you (*Si tantum fidei haberetis, quantum est granum sinapis.*)

3. *As we did not think of asking it*, so neither did he of telling us, in what part of the new-found World *Utopia* is situated (*neque nobis in mentem venit quærere, neque illi dicere.*)

4. *Do as thou wouldst be done unto*, is a Sentence which all Nations under Heaven are agreed upon. Refer this Sentence to the Love of God, and it extinguisheth all heinous Crimes: Refer it to the Love of thy Neighbour, and all grievous Wrongs it banisheth out of the World (*Facito sicut tibi vis fieri.*)

5. *As a Mother loveth her only Son*, so I loved thee, O my Brother *Jonathan!* (*sicut ita.*)

6. *As the Wounds of our Body*, so the Inconveniences of an Army, are to be concealed; lest we should increase the Enemy's Hope (*utî—ita.*)

7. They were constrained to fetch up, *as their other Provision*, so their Wood and Water, from *Coreyra* in Ships of Burden (*sicuti—ita.*)

8. *Cæsar* being, *as we shewed before*, in his Winter Quarters, Rumours were brought thick to

him, that the *Celtæ* were in a Conspiracy against the People of *Rome* (*ita uti.*)

9. *Cicero*, in his Book *De Legibus*, says, that the Laws ought to govern the Magistrates, as the Magistrates do the People (*ita ut.*)

10. His Raiment became shining, exceeding white, as Snow, so as no Fuller upon earth can whiten them (*quomodo nullus in orbe fullo dealbare possit.*) Οἷα γυαφεύς ἐπὶ τῆς γῆς ὁ δένεται λευκᾶναι. *Qualia fullo non potest super terram candida facere. Quam candida nullus in terris fullo fecerit. Non dissimile loquendi genus apud Horatium, animæ quales neque candidiores terra tulit. Grotius.*

11. They were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance (*prout eis Spiritus fari dabat.*) καθὼς τὸ Πνεῦμα ἐδίδοσ αὐτοῖς ἀποφθέγγεσθαι.

12. When they had passed through *Amphipolis* and *Apollonia*, they came to *Thessalonica*, where was a Synagogue of the *Jews*: And Paul, as his Manner was, went in unto them, and three Sabbath-Days together reasoned with them out of the Scriptures (*Paulus autem, more suo.*) Κατὰ δὲ τὸ εἰωθὺς τῷ Παύλῳ, εἰσῆλθε πρὸς αὐτούς. *Hebraismus, pro ὁ δὲ Παῦλος κατὰ τὸ εἰωθὺς αὐτῷ εἰσῆλθε, &c. Grotius.*

13. I say, through the Grace given unto me, to every Man that is among you, not to think of himself more highly than he ought to think; but to think soberly, accordingly as God hath dealt to every Man the measure of Faith (*pro fidei modo, quem cuique Deus impertivit.*) ἐκάσῳ ὡς ὁ Θεὸς ἐμερίσῃ μέρτρον πίστεως. *Est hic transpositio, ὡς ἐκάσῳ [sicut unicuique,] qualia multa apud Paulum. Grotius.*

14. O *Jerusalem, Jerusalem!* how often would I have gathered thy Children together, as a Hen

gathereth her Chickens under her Wings, and ye would not ! What Majesty, and yet what Sweetness and Condescension, is there in these Expressions ? (*quomodò.*)

15. Bury me as you would do the meanest Christian ; nor does it concern me where you lay my Body, which will be to be found at the last Day, as well in one Place as another (*quemadmodum.*)

16. Virtue is self-sufficient, as to living well, so also happily ; which, if it depend on foreign helps, I do not understand why it either should be thought worthy to be so much extolled in Words, or so eagerly courted in Life.

17. You should bear *whatever happens* cheerfully, as if you had wished it might happen ; for it would have been your Duty to have wished it, could you have known that God designed it for you (*quicquid acciderit, quasi volueris accidere.*)

18. In Terence, Youths observe one Thing, and Men admire another. Those are pleased with the Purity and Cleanness of his Language ; these see there, as in a Looking-glass, the Life and Manners of Men (*velut.*)

19. I depart (says Cato) as out of an Inn, not as out of a Dwelling-house (*tanquam.*)

20. Every Quarter of the habitable World is a wise Man's Country. It were an Injury and Disparagement to suppose him a Stranger any where. He looks upon all Lands, as if he had a Property in them ; and upon his own, as if it were in common to all Mankind (*Omnes terras tanquam suas videt, et suas tanquam omnium.*)

21. The wise Man rouses, excites, and arms himself to resist Pain, as an Enemy. What is that Armour ? Courage, Resolution, and the private Discourse he holds with himself.

22. When the cold North-Wind blows, it congeals the Water into Ice, and cloaths it *as* with a Breast-plate. It devours the Mountains, burns the Woods, and consumes the Grass like Fire (*quasi.*)

23. Some were of Opinion, that they were forthwith to be received and assisted: others, that they were to be esteemed *as Rebels*, and unworthy of Help (*rebellium loco.*)

24. Such an Eagerness to repair their Dishonor seized the whole Army, that nobody needed the Command of either Tribune or Centurion; and every one, *even as a Punishment*, imposed upon himself Labors extraordinary (*etiam pœnæ loco.*)

25. The High-Priest and Chief of the *Jews* desired of Festus, *as a Favor*, that he would send for Paul to Jerusalem, laying wait in the way to kill him (*beneficii loco postulabant.*) αἰτῶμενον χάριν, &c. χάρις hîc est beneficium, ut apud Græcos sæpe; ut,

‘Α Χάρις ἡ βραδύτης ἄχαρις χάρις’

Gratia, quæ tarda est, ingrata est gratia.

Grotius.

26. When God drew me away from my Father's House, I desired this of my Wife, *as a Kindness*, that she should say, I was her Brother (*in beneficii loco.*)

27. It cannot be denied, that he was an Enemy in the same Excess, and prosecuted those *he looked on as his Enemies* with the utmost Rigour and Animosity; and was not easily induced to Reconciliation. And yet there were some Examples of his receding in that particular (*pro sibi inimicis ducebat.*)

28. *Thy Lips*, O my Spouse, *drop as the Honeycomb*: Honey and Milk are under thy Tongue, and the Smell of thy Garments is like the Smell of Lebanon (*Favo manant tua labella.*)

29. The *Turks* count all Madmen and Fools to

be certainly designed for Heaven; and therefore they look upon them *as* Demi-Gods here on Earth (*pro, instar.*) ἴσα ἡμῖνοις.

Τὸν νῦν ἴσα Ἰθακήσιοι εἰσπορεύσι·

Quem nunc suspiciunt Ithacenses Numinis instar.

30. Be as a Father to the Fatherless, and as a Husband to their Mother; so shalt thou be as a Son to the Most High, who will love thee more than thy own Mother.

31. Several Things are insupportable, if they are but indifferent, *as* Poetry, Music, Painting, and public Speeches (*nempè.*)

32. Certainly Kings that have able Men of their Nobility, will find their Business slide more easily if they employ them; for the People naturally bend to such Nobles *as are born in some sort to command* (*utpotè natos quadammodò.*)

33. It would not be amiss for a Politician to read the Lives of those that have been thought to excel in Civil Wisdom; *as* that of *Pericles*, of *Cato*, of *Demosthenes*, and *Cicero* (*puta Periclis.*)

34. All living Creatures decline what they think will hurt them, and search after and procure all Things necessary for Life, *as* Food, *as* lurking Places, *as* other Things of the same kind (*ut.*)

35. The most ancient Laws that are known to us, were formerly ascribed to God *as their Author* (*Deo Auctori.*)

36. Many other Things there be, which they have received to hold; *as the washing of Cups* and Pots, brazen Vessels, and of Tables (*poculorum lotiones.*) *subintellige scilicet, videlicet.*

37. Tho' I speak with the Tongues of Men and Angels, and have not Charity, *I am become as sounding Brass*, or a tinkling Cymbal (*factus sum æs resonans*) h. e. *velut æs resonans*, γέγονα χαλκός

ῥχῶν. *Rusticus expectat dum defluit amnis; h. e. velut, sicut rusticus. Hor.*

38. The Harlot's Heart is Snares and Nets, and her Hands as Bands: whoso pleaseth God shall escape from her, but the Sinner shall be taken by her (*et manus vincula.*)

39. And thus this Man died, leaving his Death as an Example of a noble Courage, and a Memorial of Virtue to all his Country (*exemplum.*)

40. His Neck being stretched forth upon the Block, in an Instant, at one Stroke, is his Head cut off, and as a mournful Spectacle shewed by the Executioner to the sorrowing and weeping People (*luctuosum spectaculum.*)

41. I commend unto you *Phebe*, our Sister, that ye receive her in the Lord, as becometh Saints (*sicut Sanctos decet*) excipi scilicet, ἀξιῶς τῶν ἀγίων. Sic sæpè adverbium ἀξιῶς, dignè, regit genitivum quem regeret adjectivum. *Grotius.*

42. When all moves equally, nothing moves in Appearance, as in a Vessel under Sail. When all run by Consent into Vice, none appears to do so (*sicuti sit corrente navigio.*)

43. As this must be done by all who think to enter upon a virtuous and creditable Life; so, for aught I know, by no one rather than yourself (*cùm—tum.*)

44. Those Men are admired, who are thought to go beyond others in Virtue, and to be free as from every thing that's base and unbecoming, so especially from those Vices, which Men do not easily withstand (*cùm—tum verò.*)

45. Our Republic is full of Examples of this Nature, as at other Times, so especially in the second *Punic War* (*cùm—tum maximè.*)

46. As they went through the Cities, they delivered them the Decrees to keep, that were ordained by

the Apostles and Elders, which were at *Jerusalem* (*obeundis urbibus.*) ὡς διεπηρεύοντο τὰς πόλεις.

47. The one (*Herodotus*) without rub gently glideth like a still River; the other (*Thucydides*) runs stronger, and in matter of War, as it were, bloweth the Trumpet of War: And these were the first, in whom (as saith *Theophrastus*) History roused herself, and adventured to speak both more copiously, and with more Ornament, than in those that went before them (*de bellicis rebus canit etiam quodammodò bellicum.*)

48. As certain as the Lord, as certain as you live, so certain it is, that I am scarce the Distance of one Pace from Death (*quàm certum est.*)

49. Sampson broke the ropes from his Arms as easily as Threads are broken (*tam facile quàm facile.*)

50. The Enemies fought as smartly as stout Men should fight, whose entire Hope of Safety consisted in Bravery alone (*ita acriter, ut.*)

51. Recall yourself to your innate Mildness, and as you are a Prince, soften your Spirit, and dispose it to lay aside all Displeasure towards me a Princess (*Princepsque cùm sis.*)

52. This, as you flourish no less in Justice, Moderation, and Prudence, than in military Fame, and victorious Success, we are confident you will see done (*quandoquidem.*)

53. What? do you judge, so many brave Persons, that in our State laid down their Lives for the Commonwealth, thought that their Names would be confined within the same Compass as their Lives? (*qui.*)

54. Of all the Labors of Men's Wit and Industry, I scarce know any that can be more useful to the World than Civil History, if it were written with that Sincerity and Majesty as it ought to be.

55. We request you to give the same Credit to him in all things which he shall propose or negotiate, *as* to ourselves, if we were personally present (*atque.*)

56. Words are nothing else but the Images of Things ; so that, unless they be animated with the Spirit of Reason, to fall in love with them, *is all one as* to fall in love with a Picture (*idem est ac.*)

57. He always as much regarded the Love of his People as his own Authority ; *and, as Princes use to do*, made it his chief Care to preserve his Reputation (*quodque Principes solent.*)

58. The next Day comes *Chremes* to me open-mouthed with a lamentable Story : *viz.* that he had found out for certain, that *Pamphilus* and this Stranger were as Man and Wife. I peremptorily deny it. He as peremptorily affirms it. In short, I take leave of him then, *as of one resolved not to give his Daughter* (*ut qui se filiam neget daturum.*)

59. My Education has preserved me from grand Disorders, that bring along with them entire Ruin : small Faults I have, and *such as* one would be inclined to excuse (*qui.*)

60. Surely (says *Plutarch*) I had rather a great deal Men should say there was no such Man at all as *Plutarch* ; than that they should say, that there was one *Plutarch* who would eat his Children as soon as they were born ; *as* the Poets speak of *Saturn* (*quod memorant.*)

61. *As* the Cold of Snow in the Time of Harvest, so is a faithful Messenger to him that sends him : so much does he refresh the Heart of his Master (*qualis—talis.*)

62. *As* the cold Water to a thirsty Soul, so is good News from a far Country (*quid—id.*)

63. *As* an Ascent full of Pebbles is to the Feet of the Aged, so is a Wife full of Words to a quiet Man.

64. *As the crackling of Thorns under a Pot, so is the Laughter of Fools; that is, the Mirth of the wicked Man: it may be loud, but it lasts not.*

65. Curio, disliking both the one and the other Counsel, said, *that there was as much want of Courage in one Opinion, as too much in the other (tantum alteri sententiæ deesse virtutis, quantum, &c.)*

66. The Winds, *as fickle as they are*, whirling with a marvellous Swiftmess round the Earth, return at last to the same Quarter from whence they shifted, to fetch the same Compass, and run the same round they did before (*quamlibet leves.*)

67. Man, *as proud as he is*, derives his Body from no higher Original than the Dust, the very same Dust of which the Beasts are made; into which they, both Man and Beast, must return again at last (*quamvis superbus.*)

68. The last Boon that the Wife bestowed on her dead Husband, was a purple Bonnet, *such as noble Virgins used to wear in that Country (eujusmodi.)*

69. Who knoweth what is good for Man in this Life, all the Days of his vain Life, which he *spendeth as a Shadow? (umbræ ritu transigit.)*

70. Sin is like a little Book St. John took out of the Angel's Hand, and eat up; *which in his Mouth was sweet as Honey*, but as soon as he had eat it, his Belly was bitter (*qui illi in ore quidem tam dulcis fuit, quàm est mel.*)

71. In whom there are the same Humours, and the same Inclinations, in these it happens, *that every one is as much delighted with the other, as with himself (ut æquè quisque—ac, &c.)*

72. He received him honorably, recommended him to all his Friends, and made him many Presents, and commanded his Soldiers *to be as obedient to him as to himself (ut ei perinde ac sibimetipsi obedirent.)*

73. In great Grief, it is to no purpose to administer Comfort, till the Passion be a little over; and then Discourse will be *as seasonable as Silence* was before (*ac̃què—atque.*)

74. Whatever he transacts with your Highness, you may assure yourself, we shall esteem *full as firm and irrevocable, as if* ourselves had been present in the Negociation (*perac̃què—ac.*)

75. Musical Harmony, whether by Instrument or by Voice, is a thing *as seasonable in Grief as in Joy*; as decent being added unto Actions of greatest Weight and Solemnity, as being used when Men most sequester themselves from Action (*et ægritudini et gaudio perac̃què opportuna.*)

76. He was esteemed *as good a Father of a Family as a Citizen*: for, tho' he was a great money'd Man, no one was less a Buyer, or less a Builder (*non minùs—quàm.*)

77. The covetous Man wants what he has, *as much* as what he has not. Many Things are wanting to Luxury, all Things to Covetousness (*Tam deest.*)

78. The Alban Leader sent an Ambassador before him, to tell Tullus, that before they joined Battle a Parley was convenient; and that if he would confer with him, he knew very well he should tell him such Things *as concerned the Roman State every whit as much as the Alban* (*quæ nihilò minùs ad rem Romanam, quàm, &c.*)

79. Those who contend with one another about which should be Chief in the Management of the State, *do just as if* the Ship's Crew should go together by the ears about who should be Pilot (*similiter faciunt, ut si.*)

80. Marcus Aurelius, the best of Emperors, carried himself towards the People, *just as if* Rome had been a Commonwealth still (*non secùs ac si.*)

81. It is as natural to die, as to be born, and to an Infant perhaps the one is as painful as the other (*tam, &c. quàm perindè, &c. atque.*)

82. The *Æthiopians* adore their Kings, even as if they were a sort of Gods (*perindè quasi.*)

83. Those that do Injury to some, that they may be liberal to others, are guilty of the same Injustice, as if they should convert what is another's to their own Use (*in eâdem sunt injustitiâ, ut si.*)

84. They did not consider, that the Fewness of our Men, and Disadvantage of the Ground, had been the Cause of their Victory; but as though they had overcome by Prowess, and no Alteration of Things could possibly happen, they magnified that Day's Victory by Report and Letters throughout the whole World (*perindè ac si*)

85. *Cæsar* put into their former state again those, who in the beginning of the Civil War had offered themselves to him, if he pleased to make use of their Service in the War; judging it the same thing, as if he had made use of it, since they had made a Tender of themselves (*perindè æstimans, ac si.*)

86. The *Sequani* dreaded the Cruelty of *Ariovistus* absent, as if he were present before their Face (*velut si.*)

87. The Ground sunk, and an Hill, with a huge bellowing Noise, as if it had risen out of a long Sleep, raised itself up (*tanquàm si.*)

88. As for the Treaty, it was made in the King my Husband's Life-time, whom I was to obey in all Things, as in Duty I ought (*pro eo ac debuî.*)

89. They reproached *Drake*, as if through his Cowardice they had failed of their expected Victory; in regard he followed not with the Fleet, as he had promised (*juxtâ ac.*)

90. As some spake of the Temple, how it was adorned with goodly Stones and Gifts, he said, *As for these Things which ye behold*, the Days will come, in the which there shall not be left one Stone upon another, that shall not be thrown down (*Hæc quæ videtis.*) Ταῦτα ἃ θεωρεῖτε· Id est, τέτων ἃ θεωρεῖτε, *horum quæ videtis*, ut sæpè in his libris. Sed et Latini ita loquuntur : ut,

Urbem quam statuo, vestra est.

Item, quod proprius accedit, apud Plautum :

Hos quos videtis stare hic captivos duos,

Illi qui astant, ii ãstant ambo, non sedent.

Grotius.

91. *As for the Sense of Death*, in the instant of the Soul's leaving the Body, I believe we feel no more than when we were born ; because Nature, before it comes to this point, lays asleep and stupifies all the sensible Parts (*Quod attinet ad.*)

92. *As for that Money*, it was lent to no other Intent than to satisfy the German Soldiers, that mutinied for their Pay (*Quod ad illam pecuniam.*)

93. I am afraid lest he should be too remiss and careless *as to the Business of Money* (*ab re.*)

94. We are miserably unprovided, both *as to Soldiers and Money* (*cum à—tum à.*)

95. *As to the Matter itself*, use your own Judgment, for I am not at all against it ; but doubtless by reading my Writings you will render your Latin Tongue more copious (*de.*)

96. The Senate decreed, that whosoever should have the Province of Gaul, should, *as far as he could do it with the Convenience of the Republic*, defend the Ædui, and the rest of the Friends of the People of Rome (*quod commodo Reipublicæ facere posset.*)

97. They are so naked *as to* Friends and Reputation, that I cannot believe they will be chosen Consuls : but no one thinks so besides myself (*ab.*)

98. 'Tis not agreeable, that he, who has shewn himself *invincible as to* Labor, should be mastered by Pleasure (*invictus à.*)

99. *As for that which* some pretend, that, because they do not see God, therefore they cannot believe there is one ; this is unworthy of a Man (*Quod obtundunt.*)

100. She neglected not Music, *as far as* might become a Princess, being able to sing sweetly, and play handsomely on the Lute (*quantùm.*)

101. All Men were prohibited, upon the Penalty of Censure, *so much as to* speak of a Parliament (*vel.*)

102. Though here and there I have found a truly honest Man, among those Multitudes that attend upon me in my Court, yet I cannot say, that among all my Acquaintance of the other Sex (and I have a great many) I have met with *so much as one, that is what a Woman should be* ; modest, plain-hearted, humble, sincerely virtuous, without Guile, Hypocrisy, and Dissimulation (*vel unam, dignam nomine fœminæ ; scilicet, &c.*)

103. What the *French King* imparted to me, I ingenuously imparted to you, and asked your Advice in it ; *but I have not heard so much as a word from you* (*sed à te ne verbum quidem.*)

104. The Tide returning, so overwhelmed the Chariots and Cavalry of all *Pharaoh's Army*, that *not so much as one* escaped (*nec unus.*)

105. Fortitude will present itself to you, and oblige you to take such Courage *as to* contemn all the Chances of human Life (*ut contemnas.*)

106. Who is *such a Stranger* (*tam hospes*) in the Writings of the Ancients, *as to* be ignorant

that the *Grecians* and *Latins* call all things *adamantine* that are very hard and firm (*cui lateat.*)

107. No Man thinks himself obliged to make so much haste, though in the handling but of any ordinary Subject, *as not* to use some Introduction at least, according as the Nature of his Subject requires (*quin.*)

108. He has no regard to Persons against the Poor, *so as not* to hear the Prayers of him to whom Wrong is done (*quin.*)

109. I am not so senseless, *as not* to see the Dangers that are before me; nor so indiscreet, as to sharpen a Sword to cut my own Throat; nor so supinely careless, *as not* to provide for the Safety of my own Life (*ut non.*)

110. To be sure there is some Physic for Souls; nor has Nature been so much an Enemy to Mankind, *as to have provided* so many means of Recovery for Bodies, and none for Souls (*ut invenerit.*)

111. The Soul hath not that Power *as to* see itself; but the Soul, as the Eye, though it see not itself, beholds other Things (*ut.*)

112. —————With what Ease,
Endued with regal Virtues as thou art,
 Appearing, and beginning noble Deeds,
 Might'st thou expel this Monster from his Throne,
 Now made a Sty; and in his Place ascending
 A Victor, People free from servile Yoke?
 And with my Help thou may'st——(*regiis ut es
 præditus virtutibus.*) An elegant Use of the Particle.

113. —————Judge not what is best
 By Pleasure, tho' to Nature seeming meet;
 Created *as* thou art to nobler End,
 Holy and pure, Conformity divine!

114. Take away the Hopes of Immortality, and who would be so senseless *as to* live in perpetual Toil and Hazard? (*qui viveret.*)

115. Who is so senseless *as to be moved with the three-headed Mastiff, the howling River, the ferrying over Acheron, and the Inexorableness of Minos and Rhadamanthus?* (*quem moveant.*)

116. Bestow upon these Books *as much time as you shall be able*; now you will be able to bestow as much as you please (*temporis quantum poteris.*)

117. *If he has heaped up as much Silver as there is Earth*, what he has prepared the Just shall enjoy; and the Innocent shall divide his Riches (*Si argenti congesserit quanta humus est.*)

118. They came with their Cattle and Tents, the Number of which *was as great as is that of Locusts*, and with an infinite Multitude of Men and Camels, went over the Land and wasted it (*tantus erat, quantus est locustarum numerus.*)

119. Upon his Trial, he was acquitted as to his Life, but fined a sum of Money: The Penalty was set at fifty Talents; *which was as much as was expended in equipping the Fleet*. Because he was not able to pay the Sum, he was thrown into Prison, and there ended his Days (*quantus in classem sumptus factus erat.*)

120. Xerxes invaded Europe, both by Sea and Land, *with such mighty Forces; as no one either before or since has had*: For his Fleet was twelve hundred Men of War, attended by two thousand victualling Ships; and his Land Forces seven hundred thousand Foot, and four hundred thousand Horse (*cum tantis Europam copiis, quantas neque antè neque postea habuit quisquam.*)

121. He bestowed *as much of his Time upon his Family Affairs*, as became a careful Master of a Family, and allowed all the rest of his Time either to Learning, or the Business of the Athenian Commonwealth (*quantum.*)

122. The *Greeks*, after the winning of *Troy*, exercised their Cruelty upon the rest of the *Trojans*: but upon *Æneas* and *Antenor*, as well in regard of their old Acquaintance, by the Law of Hospitality, as because they had been ever Promoters of Peace, and of the rendering back *Helena*, they forbore to use any martial Right (*et—et quia.*)

123. He loved him as much as if he had been his own Son, and trained him up in those Principles of Virtue and Knowledge, that might most probably render him great and happy (*ita uti si.*)

124. *Theophrastus* no where says directly, that a Man upon the Wheel cannot be happy, but what he says amounts to as much (*tantundem valet.*)

125. They think none of the Pleasures belonging to the Body, are to be valued, but as they are necessary (*nisi quatenus exigit necessitas.*)

126. He ordered them to gather on the sixth Day twice as much as they used to do on the other Days (*duplo amplius quàm quantum.*)

127. How much Good soever you do a wicked Man, you shall receive twice as much Evil for it (*bis tantum.*)

128. The *French* brought into the Field an hundred thousand Men; the *Spaniards* as many (*alterum tantum.*)

129. Our Request is, that care be taken of his Safety and Honor, as long as he resides a public Minister with your Majesty (*quòd.*)

130. *Tiberius Gracchus*, the son of *Publius*, will be praised as long as there shall remain any Memorial of the *Roman* Atchievements (*tamdiu laudabitur, dum.*)

131. As soon as *Hortus* fell, immediately the *Roman* Army gives ground, and flies routed to the old Gate of *Palatium* (*Ut.*)

132. *As soon as Antony returned into Italy, every Man thought Atticus was in great Danger, by reason of his intimate Familiarity with Cicero and Brutus.*

133. 'The People hiss me, but I applaud myself at home, *as soon as* I survey my Money in my Coffers.

134. We are confident, that, *as soon as* your Majesty shall be rightly informed of the whole Matter, you will not only disapprove of these Oppressions of your Ministers, but give Command that they be called to an Account (*simul atque.*)

135. The People of Sulmo, *as soon as* they saw our Standards, opened their Gates, and came out to meet and welcome Antony (*simul ut.*)

136. *As soon as* he entered the Senate, he fell foul upon Cicero (*simul.*)

137. *As soon as* he understood so dreadful a Storm hung over his Head, he fled to France (*statim atque.*)

138. *As soon as* we were informed of the Condition of your Affairs, we advised with some sincere and honest Persons, about sending to your Assistance such Succour as the present posture of our Affairs would permit (*Ut primum.*)

139. He himself, *as soon as* there began to be plenty of Forage, came to the Army (*quum primum.*)

140. Whereas 'twas my former Custom to appear much abroad, and in the Eye of my Citizens, I now hide myself from them *as much as I can*, and am often alone (*quantum licet.*)

141. I will lay down the Origin and Progress of the Conspiracy *as briefly as I can*, out of the voluntary Confessions of the Conspirators themselves (*quum potero paucissimis.*)

142. A valiant and wise Man never so much as groans, unless it be in straining to put forth greater Strength; as Runners for a Prize shout *as loud as ever they can* in the Race. Wrestlers do the same Thing whilst they are in the Exercise (*exclamant quàm maximè possunt.*)

143. Joseph orders his Steward to fill their Sacks with Corn, *as full as possibly they could hold*, and to put each Man's piece of Money in the mouth of his Sack (*quantum possent capere plurimum.*)

144. He that is running a Race, ought to strive and endeavour, *as much as he is able*, to get before his Antagonist; but he ought by no means to trip him up, or thrust him aside with his Hand (*quàm maximè possit.*)

145. If Necessity at any time drives us to those Things, which we have not a Talent for, we ought to use all manner of Care and Diligence to do them, though not decently, yet *as little indecently as may be* (*quàm minimùm indecorè.*)

146. He had scarce marched a Mile against the Town, when Letters came, that he should absolutely desist from War, and, *as honorably as he could*, make a Peace (*quàm posset honorificè.*)

147. Having borrowed *as much Money as possibly they could*, as though they intended to make Satisfaction, and restore the Soldiers' Pay, which they had kept back; they went over to Pompey with those that were privy to their Design (*quàm maximas potuerunt pecunias.*)

148. Caesar, having placed Garrisons upon the Mountains, and cut off all Passages to Iberus, encamps *as near as possibly he can* to the Enemy's Camp (*quàm proximè potest.*)

149. If it please God that I enter into another Course of Life, I promise to take such a Husband,

as near as may be, as will have as great a care of the Commonwealth as myself (*quoàd ejus fieri possit.*)

150. Let us imagine a Person to be afflicted with *as great* Agonies and Tortures both of Mind and Body, *as can possibly be incident to a Man*: Can any thing be devised more miserable than such a Creature? (*tantis, &c. quanti in hominem maximi cadere possunt.*)

151. Another sort of Slaves they have, when some poor Drudge of a neighbouring Country offers of his free Will to come and serve among them. These they treat *handsomely* (*honestè*); and, *except that they impose somewhat more Labor upon them, as thereto accustomed*, (*nisi quòd laboris, utpotè consuetis, imponitur plusculum,*) they do not use them with much less Tenderness than their own Citizens. *If any such be disposed to leave them*, which falls out but seldom, *as they do not force them to stay, so they do not send them away empty-handed* (*volentem discedere neque retinent invitum, neque inanem dimittunt.*)

152. He was totally ignorant of the true Constitution of the Church of *England*, and the State and Interest of the Clergy; *as sufficiently appeared throughout the whole course of his Life afterward* (*id quod.*)

153. Men fear Death, as Children fear to be in the dark. *And as that natural Fear in Children is increased by Tales, so is the other* (*Quemadmodum autem.*)

154. The Meditation of Death, as Death is the Wages of Sin, and the Passage to another World, is holy and religious: But the Fear of it, as a Tribute due unto Nature, is weak (*prout.*)

155. Envy is the vilest of Affections, and the most depraved: For which Cause it is the proper

Attribute of the Devil; who is called the envious Man, that soweth Tares amongst the Wheat by Night: *As it always comes to pass*, that Envy worketh subtly, and in the dark, and to the Prejudice of good Things, such as is the Wheat (*Quemadmodum etiam semper usu venit.*)

156. He was received with *as great Civility as he could hope for*, and there were no Demonstrations of Honor and Affection, which the Queen did not shew him to the full (*humanitate quàm sperare poterat maximè.*)

157. When *Cæsar* had News of this, that they intended to pass through our Province, he hastens from the City, and, *by as great Marches as possibly he can*, posts into farther Gaul, and arrives at Geneva (*quàm maximis itineribus potest.*)

158. The King, on the other side, that he might not be taken unprovided, prepares, with singular Diligence, *as strong a Fleet as he could*, and all Things necessary for War (*classem quantum posset maximam.*)

159. These Things *Afranius* delivers *as submissively as possibly he can* (*quàm potest demissimè.*)

CHAP. XII.

The Rendering of the Particle Any.

1. I HAVE done nothing to my dearest Sister, which I would not have done unto myself: God forgive them, *if any there be*, that sow Dissensions betwixt us! (*si qui sunt.*)

2. He demanded for Hostages the Children of every one of the best Quality, and put them to all manner of Torture, *if any thing* was not done at his beck and pleasure (*si qua res.*)

3. *Cæsar* thought it a Matter of great Consequence, to get to be Master of the Town as soon as might be, *lest any* Change of Mind might be wrought, either by largesses or false Reports (*ne qua.*)

4. The next Day, *Moses* speaks to the People, shews them the Greatness of the Impiety they had committed, and tells them, that he will go up to the Lord, to see *if by any means* he may obtain Pardon of their Sin (*si qua.*)

5. He shall give his Angels charge concerning thee, and in their Hands they shall bear thee, *lest at any time* thou dash thy Foot against a Stone (*ne quandò.*) *μήποτε.*

6. Sensual Pleasure becomes not the Excellence of Man, and ought to be scorned and rejected. But, *if there be any one that* sets any value upon Pleasure, he ought carefully to observe a mean in the Enjoyment of it (*sin quispiam.*)

7. There died this Year no Man of any great Note in England; but in Scotland, the most noble *James Hamilton* (*nobilioris notæ.*)

8. Some Plants are low, and cannot advance themselves to any Height from the Earth (*altius.*)

9. *What Ships any where* by Error or Tempest fell off their Course, they used to plunder like Pirates (*quæ ubique naves.*)

10. The Ancients so much honored *Hercules*, that, to make him appear the more illustrious, they were wont, as *Tacitus* observes, to report of him *whatsoever* magnificent thing they any way heard of (*quicquid ubique, &c.*)

11. Have I taken away an Ox or an Ass from any one? Have I defrauded or oppressed any one? From whom have I received a Bribe to connive at his Crime? (*Eccui.*)

12. If there were taken out of Men's Minds vain Opinions, flattering Hopes, false Estimations of

Things, Imaginations at Pleasure, and the like ; *does any Man doubt*, but that the Minds of abundance of People would be left poor shrunken Things, full of Melancholy and Indisposition, and unpleasing to themselves (*ecquis dubitat*) ?

13. *Cæsar* sends Letters and Messengers to the *Tulingi*, not to succour them with Corn, *nor any Thing else* : If they did succour them, that he would make the same account of them as of the *Helvetians* (*neve aliâ re.*)

14. Some werẽ of Opinion, that for the establishing of the Catholic Religion, *any thing* was to be adventured on, *any thing* to be omitted, right or wrong (*nihii non.*)

15. This Year died the Earl of *Southampton*, a Man devoted to the *Romish* Religion, as *any* (*siquis alius.*)

16. God warned *Laban* in a Dream not to offend *Jacob* in *any the least thing* (*ullâ minimâ re.*)

17. Let them which among you are able, go down with me, and accuse this Man, *if there be any Crime in him* (*si quid in eo criminis est.*) εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τῆτῳ· *si quid est in hoc viro*, nempè quod accusare velint. Sic Latinè dicimus, *si quid habes*. Grotius.

18. *I fear lest by any means*, as the Serpent beguiled *Eve* thro' his Subtlety, so your Minds should be corrupted from the Simplicity that is in Christ (*Vereor ne fortè.*) φοβῶμαι μήπως.

CHAP. XIII.

The Rendering of the Particle At.

1. *AT Dice*, to throw *Venus's* Cast sometimes may be Chance; but if a Man throw the same an hundred times, there will be no one but will say that this proceeds from some Art (*In aleá.*)

2. Thou shalt have Joy and Gladness, and many shall rejoice at his Birth (*ex ejus nativitate.*) ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται.

3. At the point of Death, openly professing (as he had done before) the Protestant Religion, he confuted the Malice of those, who had falsely defamed him for a Papist (*In mortis articulo.*)

4. A certain Centurion's Servant, whom his Master very much valued, was sick, and at the point of Death (*jam jamque moriturus videbatur.*) ἤμειλλε τελευτᾶν.

5. He was taken up before he was aware, at the very Moment when he was ready for his Journey to France (*in ipso temporis articulo.*)

6. Whilst Peace was concluding with them, another War broke out much nearer, and almost at their very Gates (*in ipsis propè portis.*)

7. Abraham, at the Birth of his Son Ishmael, was in the fourscore and sixth Year of his Age (*in nativitate.*)

8. I heard him boast, at the Funeral of his Mother, whom he buried at ninety Years of Age, himself being sixty-seven, that he never had any Oecasion to be reconciled to her; and that he never was at difference with his Sister, who was almost of the same Age with himself.

9. *Socrates*, at a Show, when a great Quantity of Gold and Silver was carrying by, said, *How many Things are there that I do not lack!*

10. It by chance so fell out, that the *Potitii* were ready at the Time, and had the Entrails set before them; which being eaten up, the *Pinarii* came to the rest of the good Cheer. Hereupon it became a Rule, and held as long as the Race of the *Pinarii* continued, that they should not feed on the Entrails of the Sacrifices (*ad tempus præstò essent.*)

11. I will endeavour to get the Money of him, from whom I intended at first (*à primo; h. e. à principio.*)

12. To feel out a Man's Disposition, to the end to know how to work him, to wind him, and turn him about at pleasure, is not the part of an ingenuous Nature, but rather of a Heart double and cloven (*Ad libitum.—Pro arbitrio.*)

13. When *Vibullius* was dead, the chief Command came to no Man, but every one separately managed his own Fleet at his own pleasure (*ad arbitrium suum.*)

14. The Sustenance Nature requires, is always ready, and any where to be had: *what is sufficient is at hand*, as *Seneca* observes (*ad manum est quod sat est.*)

15. At the Season, he sent to the Husbandmen a Servant, that he might receive from them of the Fruit of the Vineyard (*Suo tempore.*) τῷ καιρῷ, sc. τῶν καρπῶν, ut addit Matthæus. *Grotius.*

16. Such of the Enemy's Soldiers, as were come into the Camp at the time of Treaty, *Cæsar* orders to be very carefully inquired after, and sent back (*per tempus.*)

17. A while after comes the Bread, which the Guests may chip at leisure, whilst the Porridge is

boiling; for there they sit waiting perhaps some half an Hour (*per otium.*)

18. Upon these Vestal Virgins *he settled a Stipend at the public Charge*, and by perpetual Virginity, and other Ceremonies, made them venerable and sacred (*stipendium de publico statuit.*)

19. What was the matter with you, to sit sighing and thinking *at Supper*? Pray ye, let's have no Questions, for the Thing does not at all concern you (*inter.*)

20. He stood mute *at the Bar*, but at the Gallows, to excuse the rest, confessed himself the principal Author and Persuader of the Business (*pro tribunali.*)

21. Those that were *at the Door*, the Angels struck with such a Blindness, from the least to the greatest, that they in vain endeavoured to find the Entrance to the House (*pro.*)

22. He sends an Edict before, to signify *at what Day* he would have the Magistrates and principal Men of all the States appear before him at *Corduba*: upon Publication of which Edict all over the Province, there was no State but sent part of their Senate to *Corduba* at that time; and no Roman Citizen of any Note but met *at the Day* (*ad.*)

23. *At the blast of thy Nostrils*, the Waters were gathered together, the Waves stood as an Heap, and the Floods were congealed in the Heart of the Sea.

24. They fell down *at the Foot of the Altar*, and besought the Lord to be merciful to them, and to be an Enemy to their Enemies, and an Adversary to their Adversaries (*ad.*)

25. *Hannibal's* three Victories *at Trebia*, *at Thrasymene*, and *at Cannæ*, are to me at least preferable to all the Exploits of *Alexander*. For why? The one conquered Romans, the other Asiatics (*ad.*)

26. *Lucian* says, that at *Hierapolis in Syria*, there was extant a most ancient History, both of *Noah's Ark*, and those that were saved by it, both Men and Beasts (*apud Hierapolin Syria.*)

27. Upon a Discourse started at Supper at *Lepidus's House*, about what Death was the best, *Cæsar* was for a sudden unexpected one. And there is no doubt but the Expectation of Death is more painful than the Thing itself (*Sermone nato super cænan. apud Lepidum.*)

28. He drove out the Man, and placed at the East-side of the Garden Cherubim, and a flaming Sword, to guard the Way to the Tree of Life (*ab.*)

29. The *Gauls*, when they saw from the Town *Cæsar's* Men building a Tower, at first laughed at it, and with taunting Words asked, to what purpose so great an Engine was raised at so great a Distance (*ab tanto spatio*)?

30. Having routed the Wing of the *Fidenates*, he returns to the *Veientians*. They neither sustained the brunt: But the River, being behind them at their Backs, hindered them from flying (*objectum à tergo.*)

31. At last *Ancus*, bending his whole Power against them, first gave them an Overthrow in a set Battle; and so, having got a vast Booty, returned to Rome (*ad ultimum.*)

32. Being at length wholly, or in great part eased of the Toil of pleading and State Affairs, I have turned my Thoughts to Philosophy (*aliquando.*)

33. Once at least, says *Torquatus*, we have caught you at leisure: now then I must hear why you dissent from *Epicurus's* Doctrine (*aliquando nacti sumus.*)

34. There is naturally in the Souls of all Men something soft, abject, mean, emasculate, lan-

gaid, and feeble : were there nothing else, nothing would be more deformed than Man ; but Reason, the Lady and Empress of all things, *is at hand to help* (*præstò est.*)

35. He shews how much it imports the Republic and common Safety, that the Enemy's Forces be kept asunder, that they may not be forced to encounter so great a Multitude *at once* (*uno tempore.*)

36. Turnus, King of the *Rutilians*, to whom *Lavinia*, before *Æneas's* Arrival, had been promised in Marriage, taking it to heart that a Stranger was preferred before him, made War upon *Æneas* and *Latinus* *at once* (*simul Ænea Latinoque, &c.*)

37. He was a Man of very morose Manners, and a very sour Aspect ; which, *at that time*, was called Gravity (*et tempestate.*)

38. He was born of honest Parents, who were well able to provide for his Education in the Schools of Learning ; from whence they sent him to *St. John's College* in *Oxford*, the worst endowed *at that time* of any in that famous University (*tunc temporis.*)

39. Not only the Murder of this Tyrant, whom the City, oppressed with Arms, was forced to bear, *and which obeys him at this very time, though taken out of the World* ; but the like untimely Ends of other Tyrants, who have generally been attended by the same ill Fate, is a plain proof of what power a general Hatred is to ruin the most absolute Authority (*paret quæ cùm maximè mortuo.*) *Senec. de Benefic. iii. 3. Nemo nostrum novit id tempus, quod cùm maximè transit, ad præterita rei animum retorquent. Cic. de Harusp. responsis : Antiqua negligimur, etiamne ea negligemus quæ sunt cùm maximè ?* Sometimes *nunc* is added as synonymous.

40. C. My Father is gone into the Country, say you? S. Long ago. C. Prithee tell me true. S. He is at his Grange. He is doing, I believe, some Country-Work *at this very time* (*nunc cum maximè.*)

41. Use revives the obsoletest Words, and banishes those that are most in fashion : the Law and Rule of speaking is *at the disposal of Use* (*penes.*)

42. Very early in the Morning, the first Day of the Week, they came unto the Sepulchre, *at the rising of the Sun* (*orto jam sole.*) ἀνατείλλαντες τὸ ἥλιον. Aoristus hic non exactum tempus significat, sed adhuc durans. *Grotius.*

43. Word was falsely brought, that Cæsar was coming, and that his Cavalry *was just at hand* (*jam jamque adlesse.*)

CHAP. XIV.

The Rendering of the Particle Because.

1. It was no scandal to Cimon to live in Matrimony with his Sister, *because* his Countrymen used the same Practice. But this is reckoned irreligious with us (*quippe cum.*)

2. When we had launched from thence, we sailed under Cyprus, *because* the Winds were contrary (*propterea quòd essent*) διὰ τὸ τῶν ἀνέμων εἶναι ἐναντίους.

3. On the thirteenth of January, nothing was determined in the Senate, *because* the greatest part of that Day was spent in Controversies between Lentulus the Consul, and Caninius Tribune of the People (*propterea quòd.*)

4. He was exceedingly beloved in the Court, *because* he never desired to get that for himself, which others laboured for ; but was still ready to promote the Pretences of worthy Men (*propterea quia.*)

5. Why do we fear any Man? *Because* he may do us some Prejudice, or some way obstruct our Advantage (*Quia enim.*)

6. After these Things, *Paul* departed from *Athens*, and came to *Corinth*, and found a certain *Jew* named *Aquila*, born in *Pontus*, lately come from *Italy*, with his Wife *Priscilla*, *because that* *Claudius* had commanded all *Jews* to depart from *Rome* (*eò quòd præcepisset Claudius, &c.*) διὰ τὸ διατάξεναι Κλαύδιον, &c.

7. Behold, thou shalt be dumb, and not able to speak, unto the Day that these Things shall be performed, *because thou believedst not my Words*, which shall be fulfilled in their season (*eò quòd dictis meis non credideris.*) ἀνθ' ὧν ἔκ ἐπίστευσας τοῖς λόγοις μου.

8. I hated all my Labor, which I had taken under the Sun, *because I should leave it unto the Man that shall come after me.* And who knoweth whether he shall be a wise Man, or a Fool? Yet shall he have Rule over all my Labor, wherein I have labored, and wherein I have shewed myself wise under the Sun, (*omnia quæ sub sole elaboravi, quæ sim successori meo relicturus.*) N.B. A Reason is often included in a Relative with a Subjunctive Verb.

9. It shall not be well with the Wicked, neither shall he prolong his Days, which are as a Shadow; *because he feareth not before God* (*quia Deum non revereatur.*)

10. I have Compassion on the Multitude, *because they have now been with me three Days*, and have nothing to eat (*siquidem jam me comitantur.*) ἤδη ἡμέρας τρεῖς προσμένουσι μοι.

11. When *Paul* had gathered a Bundle of Sticks, and laid them on the Fire, there came out a Viper *because of the Heat*, and fastened on his Hand (*propter calorem.*) ἀπὸ τῆς θερμῆς (ut in Manuscrip-

to est) *à calore*. Sic ἀπὸ τῆ ἰσ, ἀπὸ τῆς λύπης· *à veneno, à marore*, in causâ significatur sæpè apud Græcos.

CHAP. XV.

The Rendering of the Particle Before.

1. THE Mayor of the City, for refusing to receive an *English* Garrison, he commands to be hanged *before* his own Door, and puts a Garrison into the Town (*pro.*)

2. They pitched their Camp *before* Bethsura, and assaulted it for many Days, and made Engines, which the People of Bethsura sallying out burnt, and fought bravely (*ad.*)

3. He desired the Standers-by to admonish his Son, who was then scarce ten Years old, to have always *before* his Eyes the six and thirtieth Year of his Age, as the uttermost Term of his Life, which neither he nor his Father had passed (*sibi ob oculos.*)

4. The Shepherds, stirred up with hopes of Liberty, were earnest to approve their Service *before* the Eyes of their Masters (*sub.*)

5. Their Progeny is established *before* their own Faces, and their Posterity in their own Sight (*coram apud ipsos.*)

6. About the Chariot of *Darius* there lay many Noble Captains, that died gloriously *before* the Eyes of their King (*in oculis.*)

7. When *Herod's* Birth-Day was kept, the Daughter of *Herodias* danced *before* them, and pleased *Herod* (*in medio.*) ἐν τῷ μέσῳ.

8. I do not remember that I was miserable *before* I was born. If you have a better Memory, I

would fain know whether you remember any such thing of yourself (*antequàm, priusquàm.*)

9. *He that afflicts himself before he needs*, is sure to be afflicted more than he needs. Beasts are secure from such Wretchedness and Folly (*Qui antè dolet quàm necessè est.*)

10. It has ever been the Custom of Heretics, to *persuade before they teach*, to creep upon the Affections of Men, and get footing there, before ever they would adventure the Entertainment of their false Doctrines (*priùs persuadere quàm docere.*)

11. Some Days before, *Pompey* had said in Council, that *Cæsar's Army* would be routed *before the Troops joined Battle* (*priùs quàm concurrerent acies.*)

12. The *Fidenates*, struck with a manifold Dread, *almost before Romulus*, and the Cavalry that went with him, could turn about their Horses, betake themselves to flight (*priùs penè quàm.*)

13. A Christian that intends to live with the *Turks*, must open his *Purse-strings* as soon as he enters their Borders, and not shut them again *before* he goes out of their Country (*nec priùs quàm.*)

14. *The Day before* the Ambassadors were to take leave, and return to the *Tarquins*, they happened to sup with the *Vitellii* (*pridiè quàm.*)

15. Then *Jesus*, *six Days before the Passover*, came to *Bethany*, where *Lazarus* was, which had been dead, whom he raised from the dead (*ante sex dies Paschæ.*) $\omega\rho\theta\acute{o}$ ἕξ ἡμερῶν τῇ πάσχα. Omnino eadem est locutio, quæ reperitur in Græco, *Amos* i. 1. $\omega\rho\theta\acute{o}$ δύο ἐτῶν τῇ σεισμῷ, *ante duos annos terræ-motus*; id est, *duobus annis ante terræ-motum*. Sic *2 Corinth.* xii. 2. $\omega\rho\theta\acute{o}$ ἐτῶν δεκατεσσάρων, *ante annos quatuordecim*; id est, *annis quatuordecim ante hunc diem*. Grotius.

16. I was brought forth (says Wisdom) *before* there were Deeps, *before* there were Springs big with Water (*quum non.*)

17. *Before* he had done speaking, Rebecca came out with her Pitcher upon her Shoulder : She went down to the Well, and, having filled her Pitcher, came up again (*nondum loqui desierat quum.*)

18. Lucumo survived his Father, and became Heir of all his Estate : *Arms dies before* his Father (*prior quàm pater moritur.*)

19. This Discipline we by degrees slackened a good while *before* ; but after the Victory of Sylla, we quite lost it (*jam antea.*)

20. One of the Slaves, *who had some time before* perceived that that Business was carrying on, overheard their Discourse, as they were conferring in private (*jam antea senserat.*)

21. From thence he held on his course to the Cape of Good Hope, which the *English* Mariners, *who had never seen it before*, commended for the fairest Promontory they ever saw (*qui tum primum conspexerant.*)

22. Long *before* Constantine's time, the Generality of Christians had lost much of the primitive Sanctity and Integrity, both of their Doctrine and Manners (*ante Constantinum.*)

23. Poetry came late among the *Romans* : for, about three hundred and ten Years after the building of Rome, Livy put out the first Play, in the Consulship of C. Claudius and M. Tuditanus, the Year *before* Ennius was born, who was elder than Plautus and Nævius (*ante natum Ennium.*)

24. *It will not be long before* you will have forgotten all the World ; nor before all the World will have forgotten thee (*propè adest, cum.*)

CHAP. XVI.

The Rendering of the Particle Being.

1. THE *Æduans*, not being able to defend themselves and theirs from the *Helvetians*, send Ambassadors to *Cæsar* to beg Aid (*quum non possent.*)

2. He was noted for the wisest Person, that had ever been; *there being* no sort of Knowledge wherewith his Mind was not stored in great Abundance (*cùm esset.*)

3. Music lays us asleep, when we would go to Rest: recreates our Spirits, when we are tired with Business: banishes Melancholy, when we are oppressed with Sorrow; and augments our Pleasure, when we would be merry: *being* no less fit to wait upon Feasts, than they that attend at the Table (*cùm sit.*)

4. *Saul* talked with *Jonathan* his Son, and all his Servants, about killing of *David*. But *Jonathan*, *being* fond of *David*, discovered the Matter to him (*qui esset.*)

5. He was as much valued and esteemed, by the whole Party, as any Man; and he deserved it, being of more accomplished Parts than any of them (*quippe qui esset.*)

6. Remember them that are in Bonds, as bound with them; and them which suffer Adversity, *as being yourselves also in the Body* (*ut qui sitis ipsi quoque in corpore.*) ὥς καὶ αὐτοὶ ὄντες ἐν σώματι.

7. You must know yourself before you can mend yourself: *the first step to Health is the being sensible* that you need a Cure (*initium sanitatis sentire, &c.*)

8. We, for our parts, are of Yesterday, and know nothing, our Days upon Earth *being* a Shadow (*quippe quum sit.*)

9. A fear of the Gods sitting perpetually over them, *as being persuaded* that a heavenly Power was present at the Management of human Affairs, had tinctured all their Minds with such Piety, that Faith and Oath governed the City (*quam persuasum esset.*)

10. This we most earnestly request of you, *as being a Thing* so agreeable to Equity, that we think we cannot demand a more equitable one (*utpotè rem.*)

11. I hate Life; so displeasing to me are the Things that are done under the Sun, *all being* vain and vexatious to the Spirit (*utpotè cum sint omnia.*)

12. I have entrusted to his Fidelity certain other Matters to be communicated to your Eminency. In reference to which Affairs, I intreat you Eminency to give him intire Credit, *as being a Person in whom* I have reposed a more than ordinary Confidence (*utpotè in quo.*)

13. We desire your Majesty to credit him in all Things which he shall impart to your Majesty in our Name, *as being a Person* in whose Fidelity and Prudence we very much confide (*cum is sit.*)

14. They give their Horses but little Hay, and no great quantity of Barley. For they delight in lean Horses, *as being* fitter for Racing and any Drudgery (*ut.*)

15. You seem to me to be of the Opinion of Epicharmus, an acute Man, and not without Wit, *as being a Sicilian.*

16. All the Males of the Priests shall eat thereof, *as being a Thing* most holy (*ut quòd sit.*)

17. These Things, *as being Matters* of great Importance, are put off to another time, to be

exactly and warily considered of (*utique [ut] magni momenti.*)

18. It was carried, that she should be proceeded against by that Law, *as being made for this purpose*, and therefore to be applied (*utique in hanc rem nata.*)

19. Many of the Colonels and Captains of the Horse were very much obliged to him, *as being Persons whom he had promoted* (*utique quos.*)

20. The States of the Realm assembled themselves in great Numbers, on the first of November, *being the Day* appointed by Summons (*die scilicet.*)

21. *Peter and John* went up together into the Temple, at the Hour of Prayer, *being the ninth Hour* (*ad, &c. videlicet nonam.*) ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην.

22. *Cæsar's Army* was so dismayed at the ebbing of the Sea from their Fleet, believing it to be a Stratagem of their Enemies, that scarce the Courage and Conduct of *Cæsar* could hinder them *from being terrified* to their own Overthrow (*quin terrerentur.*)

CHAP. XVII.

The Rendering of the Particle Besides.

1. All their Towns, in number twelve, together with four hundred Villages, and other private Houses, they set on Fire: all the Corn, *besides what* they were to carry with them, they burn; to the end that, all Hope of returning home being taken away, they might be the readier to undergo all Hazards (*præter quod.*)

2. 'Tis the Duty of Strangers and Sojourners in a Place, to mind nothing besides their own Business, not to intermeddle in any body's else ; and by no means to be curious in prying into the Secrets of a State, which they have nothing to do with (*nihil præter suum negotium agere.*)

3. Besides his readiness of Parts, the Lad had an extraordinary Sweetness of Elocution and Speech ; so that he did not only readily learn what was taught him, but did also excellently pronounce it : By which means, even in his Childhood, he became eminent among his Equals, and shone forth with greater Lustre than his generous Fellow-Scholars could bear with an equal Mind.

4. There marched out with him all besides Women and Children, who were not able to bear the Toil of so long a Journey (*extra.*)

5. Our Bodies, Possessions, Reputations, Preferments, and Places of Honor and Authority, and, in short, every Thing besides our own Actions, are Things out of our own Power (*si excipias.*)

6. A great part of our Life runs off in doing what we should not ; much the greatest in doing nothing at all ; and almost the whole of it in doing things besides the purpose (*elabitur, &c. aliud agentibus.*)

7. If any one besides Plato had said this, I should have begged leave not to believe him (*alius Platone.*)

8. Besides, I am afraid of this, lest your Wife should not know you again. Why so ? Your Scars have made you quite another Man (*quin.*)

9. Besides, they were Men of a Conversation, that not even their Adversaries blamed, and to whom nothing is objected but Simplicity ; the Nature of which is the farthest off from forging a Lye (*accedit quodd.*)

10. *Besides this*, they were vexed that their Children were dragged from them, upon the account of Hostages (*accedebat quòd.*)

11. He was proud, covetous to the last degree : *Besides*, he was so passionate, that no one could endure his Company (*ad hoc.*)

12. Persons of noble Blood are less envied in their Rising ; for it seemeth but right done to their Birth. *Besides*, there seems but little added to their Fortune ; and Envy is as the Sun-beams, that bear hotter upon a Bank, or steep rising Ground, than upon a Flat (*ad hæc.*)

13. The meek Man is more happy than others, because he is always at Ease and Peace in his own Mind. *And besides*, the Foundation of his Happiness is within himself ; so that it is not in any Man's Power to rob him of it (*porrò autem.*)

14. Why did you tell the Man that you had *another* Brother *besides* ? And they said, the Man inquired of us and our Kindred (*aliùm insuper.*)

15. Such a Tempest arose, that it was plain, greater Waters had never been in those parts : *And besides*, the Snow came down from all the Mountains, and overflowed the highest Banks of the River (*tum autem.*)

16. *Cæsar's* Army was in exceeding good Health, and had very great Plenty of Water ; *and besides* abounded in all kind of Provisions, but Corn (*tum.*)

17. Many People flocked to see the Show ; their next Neighbours, especially of *Cenina*, *Crustum-inum*, and *Antemnæ*. *Besides the whole Multitude of the Sabines* came with their Wives and Children (*jam Sabinorum omnis multitudo.*)

CHAP. XVIII.

The Rendering of the Particle Between.

1. THOSE of them that would be thought less fearful, said they did not fear the Enemy, but the narrowness of the Way, and greatness of the Woods that *were between them and Ariovistus (intercederent inter)*

2. He imagined he should escape, by reason of the distance of time *between the Crime committed and his Trial (quod inter crimen admissum et judicium intercessit.)*

3. *Between the Building of Lavinium and Long Alba*, which was a Colony drawn from thence, were almost thirty Years (*inter Lavinium, &c. interfueré.*)

4. *There is some difference between Labor and Pain*: They border very much one upon the other, but yet there is some difference. Labor is an employment of Body or Mind, in the discharge of some toilsome Work or Office; but Pain is a rough motion of the Body, ungrateful to the Senses (*interest aliquid inter.*)

5. Let your young Charge abstain from Vice, not out of Fear or Ignorance, but of Inclination and Choice. *There is a great deal of difference between refusing to be wicked, or not knowing how to be so (multum interest, utrum peccare quis nolit, aut nesciat.)*

6. *There was a River between*, which when he observed his Souldiers scrupled to pass, he went over first himself; and then his Men seeing him, went over after him (*interjacebat.*)

CHAP. XIX.

The Rendering of the Particle Beyond.

1. IN the midst of his course of Victory, he is again, *beyond his Expectation*, commanded to resign his Authority, and as an ordinary Captain, is set over three hundred Men (*præter opinionem.*)

2. The Country People began to ply their Husbandry more diligently than before, and broke up Grounds, which had *beyond all Memory of Man* lain untilld (*ex omni memoriâ.*)

CHAP. XX.

The Rendering of the Particle Both.

1. HAD not the cunning Practices of his malicious Adversaries, and his own false hopes diverted him from his first course of Life, he might have been *both a great Stay and Ornament* to his Country (*firmamento pariter, et.*)

2. Both by extolling his own Merit, and depressing that of his Colleague, he got one part of the Army put into his Hands (*quum simul.*)

3. The Ambassage was no where kindly received: *So much did they both despise and fear*, in regard of themselves and their Posterity, so great a Power growing up under their Noses (*adèd simul spernebant, simul.*)

4. Orpheus, in his Hymns, 'calls the Law, the King of *both Men and Gods*; and he gives the Reason why it is so: Because, says he, 'tis that which sits at the Helm of all human Affairs (*càm —tum.*)

5. The best Men of that Age killed *Cæsar*, the Tyrant, in the very Senate. Which Action of their's, *Tully*, both elsewhere, and particularly in his second *Philippic*, extols wonderfully (*cùm—et.*)

6. The *Turks* made very great Advantages of their Slaves, both publicly and privately (*qua publicè qua.*)

7. These Victories, obtained both by Land and Sea, and that in a very short space of Time, have made him famous all the World over (*tam—quàm.*)

8. To both Places Colonies were sent, but the greater Number were desirous to enter their Names, and to plant themselves at *Crustumium*, for the Fertility of the Soil (*utroque coloniae missæ.*)

CHAP. XXI.

The Rendering of the Particle But.

1. THOUGH there seem unto us Confusion and Disorder in the Affairs of this present World, yet let no Man doubt, but that every thing is well done; because the World is ruled by so good a Guide, as transgresseth not his own Law; than which nothing can be more absolute, perfect, and just (*rectè fieri cuncta, ne dubites.*)

2. There is a Time, when the richest Women ought to marry. They seldom let slip an Opportunity at first, but it costs them a long Repentance (*quin.*)

3. By this means he got a very considerable Stock of Learning; so that nothing almost could be talked of, but he had some Knowledge of it (*Lat. of which he had not some Knowledge.*)

4. There was one *Lucius Balbus* of *Lanurium*, who lived in such a manner, that there could be no

Pleasure found out so choice, *but he abounded with it (quid non abundaret.)*

5. There is no Man but approves and commends this disposition of Mind, by which Men not only aim at no Advantage, but even, contrary to their Advantage, preserve their Integrity inviolable (*qui non.*)

6. Among the *Epicureans*, there is nothing but *what* a crowd of Atoms can perform (*quod non.*)

7. *Cæsar's* Translation of Estates from the rightful Owners to Strangers, ought not to be accounted liberal. For nothing is liberal *but what is at the same time just (quod non idem justum.)*

8. He was wonderfully affable and obliging, so that no one was so mean, *but he had free Access to him (cui non pateret.)*

9. I can hardly persuade myself, *but* you think *Zeno's Sentiments* right (*ut ea, quæ senserit, &c. non, &c.*)

10. There shall no Evil happen to him that fears the Lord; *but*, on the other side, he shall be defended from Dangers (*quin, cum Indicativo.*)

11. When these Things were related to us, *we could not but* be touched with extreme Grief and Compassion, for the Sufferings and Calamities of this most afflicted People (*non potuimus non.*)

12. Can that Man, that raves after all Things with insatiable Concupiscence, and the more plentifully he swallows down Pleasures on every hand, the more eagerly, and with the greater Ardour thirsts after them; can that Man, I say, *chuse but* be most miserable (*potest esse non miserrimus*) ?

13. The Day that *Cæsar* overthrew *Pompey* at *Pergamus*, in the secret and remote parts of the Temple, *into which it is not lawful for any but the Priests to go*, the *Belis* rung of themselves. The same Thing happened at *Ptolemais (quò, præter sacerdotes, adire non licet.)*

14. It is no small Commendation to be constantly the same Man : *none but the wise Man is all of a-piece* : we are of a thousand different Forms and Shapes (*præter sapientem nemo unum agit.*)

15. If any Business happen of more than ordinary moment, *we use not to commit the Management thereof to any but Men of Experience and Skill* (*non solemus nisi.*)

16. She *did nothing but* lament her most afflicted Condition, and complain of the deceitful Practices of her Enemies (*nihil nisi.*)

17. What is it to recollect one's self, *but* to rally the scattered and disordered parts of the Soul into their proper place ? (*nisi.*) ἀλλ' ἤ.

18. They are more patient under Slavery, *who are fit for nothing but to be Slaves* (*quos non decet nisi esse servos.*)

19. When Riches take their Flight and forsake us, we should consider they deprive us of nothing which was properly and truly our own. *If they give us the slip, they'll take nothing away but themselves* (*si effluxerint, non auferent nisi seipsas.*)

20. When *Romulus* was snatched up into Heaven, the Senators ruled by turns. Upon this, the Commons murmured, that their Slavery was multiplied, that a hundred Lords were put over them for one : *nor did they any longer seem likely to endure any other but a King, and him too of their own making* (*nec ultrà nisi regem, et ab ipsis creatum, videbantur passuri.*)

21. She was persuaded that her whole Title to the Crown was upheld and strengthened *by no other means, but* by the Power of the Bishop of Rome (*non aliunde quàm.*)

22. Whereas he used to eat out of silver Dishes, this old *Sibyl* persuaded him to use *none but* earthen Platters (*non alias quàm.*)

23. Nothing else remains, *but* quietly to prepare ourselves for Death, and with blinded Eyes to receive the Blow (*quàm ut.*)

24. By their Colour and Cry, one might have taken those Birds for Pyes, *but that* they were sixteen times as big (*nisi quòd.*)

25. *Nobody but the wise Man is pleased with his own Condition.* All Folly is sick of itself. No Man is happy, who does not think himself so (*nisi sapienti sua non placent.*)

26. *Romulus* creates an hundred Senators, either because that Number was sufficient, or because *there were but an hundred* that could be created Fathers. Without question they were called *Patres*, and their Descendants *Patriciù*, out of Honor (*soli centum erant.*)

27. In this Battle, *Darius* lost an hundred thousand Men, *Alexander but* five hundred and four, (*omninò.*)

28. *He undertook but two Progresses*; one to *Alexandria*, and one to *Achaia*: but he put off that to *Alexandria*, upon the very Day he was to have set forward, being disturbed by some religious Omens, and affrighted at the Danger of it. For, sitting down at the Fane of Virtue, after he had visited the Temples round, as he went to rise up, first the Skirts of his Garment stuck fast to the Seat; after, a Dimness came across him, which took away his Sight (*peregrinationes duas omninò suscepit.*)

29. Because *there were but two Days to the Time when* he was to measure out to the Army their Corn, and because he was no more than eighteen Miles from *Bibracte*, by far the greatest and most plentiful Town of the *Ædui*, he thought fit to regard the Business of Corn, and turned off from the *Helvetians*, and made to *Bibracte* (*omninò biduum supererat, quum.*)

30. They resolved, *that but one* Religion was to be tolerated, lest Diversity of Religions amongst the *English* (a stout and warlike Nation) might minister continual Firebrands to Seditions (*non nisi unum.*)

31. I would have the Discourse of a wise Man smooth and flowing, like a River; not impetuous, like a Torrent; *not but that I would have him*, in some eases, to raise himself, and mend his Pace (*non quòd eum, &c. nolim.*)

32. I have thought expedient to illustrate Philosophy in Latin: *not but that* Philosophy might be learned from Greek Treatises; but I have always been of Opinion, that our Countrymen improve what they receive from the *Greeks*; whatever, I mean, they count worth the bestowing their pains upon (*non quia non.*)

33. He did *no* sooner appear, *but* he made his Innocence so manifest, that *Labynetus*, in extreme Displeasure and Indignation, commanded the false Accusers to be put to Death with most exquisite Torments (*ut, &c. statim.*)

34. *No* sooner was the Marriage solemnized, *but* a bloody Tempest dispersed the fair Weather that was hoped for (*nuptiis celebratis, illicò.*)

35. In the Time of *Moses*, the *Egyptians* paid divine Worship to all Creatures, *but the Hog* (*dempto porco.*)

36. He was not gone far, *but* he was sent for back again. The Prince had not seen him; for that Reason he was ordered to return (*cùm.*)

Sometimes cùm is understood; as,

37. I was *no* sooner returned from *Paris*, *but* the good old Man, my Father, pressed me earnestly to enter into some course of Life, that might probably advance my Fortune; and, after long Con-

sultation, it was concluded I should be a Merchant (*vix dum.*)

38. *Piso* was scarce gone out, *but* a flying Rumour was spread, that *Otho* was slain in the Camp: anon, as in great Lies it falls out, some affirmed they were present, and saw it.

39. He had scarce made an end, *but he begs* his Father's Chariot, and the Command and Government of the wing-footed Steeds for a Day (*rogat ille.*)

Note. *Commodum* may be used in the Sense of *vix dum*, with *cum*.

40. I had scarce wrote this Letter, *but in* came young *Aldus* with his Master. Nothing is more pleasant than that Child, nothing more ingenuous (*commodum—cum.*)

41. They are very ceremonious and attentive in their Worship. If they scratch their Head *with but a Finger*, they think the fruit of their Prayer is lost (*vel digito.*)

42. What Man living is there, *that has but* any Acquaintance with the Muses, that is, with Humanity and Learning, who had not rather be *Archimedes* than *Dionysius*? (*qui modò.*)

43. The Conditions of Peace were severe and hard, but such as these miserable and indigent Creatures would have been contented with, *had they been but stood to* (*vis modò staretur.*)

44. If you are defenceless, offer your Throat; *but if* you are defended with Armour of *Vulcan's* making, that is, with Fortitude, make Resistance (*sin.*)

45. An ordinary Slave is rated at forty or fifty Crowns: *but if* he be young, beautiful, and have Skill in some Trade into the bargain, the Price is as much again (*quòd si.*)

46. The shortest way to Glory, is for a Man really to be what he desires to be accounted; *but if any* think of obtaining a solid Reputation by Hypocrisy, they are mightily out of the way (*quod si qui.*)

47. And yet, for all this, the Age was not so utterly barren of all Virtues, *but that* it yielded some good Examples (*ut non.*)

48. I should in this place deplore the downfall of Eloquence, *but that I fear* lest I should seem to complain for my own sake only (*ni verear.*)

49. A raw unpractised Soldier, at never so slight a Wound, makes most lamentable Moans; *but* the veteran and experienced one, only calls for the Surgeon to dress him (*at verò.*)

50. Democritus, having lost his Eyes, could not, I grant, distinguish between White and Black; *but* Good and Evil, Just and Unjust, Honorable and Base, Profitable and Unprofitable, Great and Small, he could.

51. You have lived long enough for yourself, I own; *but*, which is the chiefest thing, too little a while for your Country at least (*at, &c. patriæ certè, &c.*)

52. S. If you go away and leave Bacchis at our House, my old Master will immediately take her to be his Son's Mistress. C. Ah, *but* Syrus, nothing makes more against my Wedding than this (*at, enim, &c.*)

53. Hear what he has to say. S. Hear him? What should I hear him for? *But* let him speak however (*at tamen.*)

54. Whether is it easier to say, Thy Sins be forgiven thee? or to say, Arise and walk? *But that ye may know* that the Son of Man hath Power on Earth to forgive Sins? (Then saith he to the sick of the Palsy) Arise, take up thy Bed, and go unto thine House (*atqui ut sciatis.*) ἵνα δὲ εἰδῇτε.

55. Most Men thought the *English* to have gotten Honor enough; yet others there were, who thought these Things had not recompensed the Damage they sustained. *But in truth England* reaped this Benefit from the Expedition; that, from that Time forward, it feared *Spain* less (*verùm enim verò.*)

56. The Trees having once upon a time met to anoint themselves a King, desired the Fig-tree to undertake the Government; *but the Fig-tree* verily said, she would not leave her Sweetness, and take in hand the Affairs of the Trees (*figus enim verò.*)

57. *S.* I do not think Virtue sufficient to Happiness. *M.* *But truly* my Friend *Brutus* does; whose Judgment, without Offence to you be it spoken, I prefer before yours (*ut herclè.*)

58. It is not my Duty to tell you whatever is profitable for you to know. *Nay, but* it is your Duty (*inimò verò.*)

59. If you see any Man free from all Passions, will you make any question of calling him happy? *But* the wise Man is always so disposed; therefore the wise Man is always happy (*atqui.*)

60. *Cato*, and those who in *Afric* surrendered themselves to *Cæsar*, were all under the same Condition; *but yet* the rest might perhaps have been blamed, if they had killed themselves, as *Cato* did (*atqui.*)

61. If it be miserable to be absent from one's Country, all the Provinces are full of miserable Persons, out of which very few return into their own Land. *Ay, but* the Banished forfeit their Estates. What then? Has not enough been said of bearing Poverty with Patience? (*at.*) Eodem modo Ἀλλὰ apud Græcos objectionibus convenit.

62. When you find an Unwillingness to rise early in the Morning, make this short Speech to

yourself :—I am getting up now to do the Business of a Man : Am I then out of Humour, that I am going about that I was made for, and for the sake of which I was sent into the World ? Or was I made only to lay down, and doze beneath the Counterpane ?—*Well ! but in this, you'll say, there is more Pleasure.* Wert thou created then for Pleasure ? I thought Action had been the end of your Being (*at hoc magis oblectat.*) Ἀλλὰ τὸ τέλος.

63. *But* deaf People do not hear the Voice of the Harper : no, nor the screaming of the Saw, when it is whetting ; nor the crying of the Swine, when its Throat is cutting ; nor the roaring of the Sea, when they desire to rest.

64. *Epicurus* has divided our Desires into those that are both natural and necessary ; those that are natural, *but not necessary* ; and those that are neither natural nor necessary (*nec tamen necessariæ.*)

65. *Antiochus* hath written in many places, that Virtue of itself can effect a happy Life, *but yet not the most happy* (*neque tamen.*)

66. The looking upon Fencers playing a Prize, is wont to be accounted by some cruel and inhuman : *I know not* but it may be so, as it is now used (*haud scio an.*)

67. By this time the State of *Rome* was so strong, that it was a Match in War for any of the neighbouring States ; but, for default of Women, its Grandeur was *likely to continue but the Age of a Man* (*hominis ætatem duratura.*)

68. *Lucilius* says of *M. Crassus*, that he laughed *but once* all his Life-time (*semel.*)

69. When it is Evening, ye say, It will be fair Weather ; for the Sky is red. And in the Morning, It will be foul Weather to-day ; for the Sky is red and lowering. O ye Hypocrites ! ye can dis-

cern the face of the Sky, but can ye not discern the Signs of the Times (*temporum signa non potestis*)? Particulam eleganter omittunt.

70. To write the same Things to you, to me indeed is not grievous, but for you it is safe (*neque me piget, et vobis, &c.*) ἐμοὶ μὲν ἐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.

CHAP. XXII.

The Rendering of the Particle By.

1. RESOLVED, that *Cæsar* disband his Army by the 6th of *January*; if not, that he be looked upon to act against the Commonwealth (*ante.*)

2. The Waterman spoke to me to be at the Boat by three o'Clock, unless I intended to lose my Passage.

3. They came to *Elim*, where there were twelve Springs of Water, and seventy Palm-trees: There they incamped by the Waters (*ad.*) h. e. *juxta.* Ἐπὶ.

4. The same Day went *Jesus* out of the House, and sat by the Sea-side (*apud lacum.*) Παρὰ τὴν θάλασσαν.

5. Behold, a Sower went forth to sow. And when he sowed, some fell by the Way-side, and the Fowls came and devoured them up (*ad viam.*) παρὰ τὴν ὁδόν.

6. It was *Epicurus's* Advice, to make choice of some good Man, and to live and act always as if he were present. The Truth is, we have need of some one to square our *Deportment* by. There is no straightening that which is crooked, but by a Level (*Ad quem mores nostri se ipsi exigant.*)

7. *Diogenes* ordered himself to be flung out unburied. Then said his Friends, What, to the Birds

and wild Beasts? By no means sure, said he: but lay my Stick *by me*, that I may drive them away. How will you be able, say they, for you will not be sensible? What Harm then will the tearing of the Beasts do me, if I am sensible of nothing? (*propter.*)

8. Entering into a Ship of *Adramyttium*, we launched, *meaning to sail by the Coasts of Asia*, one *Aristarchus*, a *Macedonian of Thessalonica*, being with us (*secundùm Asiæ loca navigaturi.*) μέλλοντες πλεῖν τὰς κατὰ τὴν Ἀσίαν τόπους. Πλεῖν τόπους, *navigare loca*; quo modo *Virgilius*:

————— *Tyrrhenum navigat æquor.*

Sic πλέω τὴν θάλασσαν, *navigo mare*, dixit *Demosthenes*. τόπους *loca*, id est, μέρη *partes*, *maris* nempè. *Grotius*.

9. The Daughter of *Pharaoh*, as she was bathing, saw the Chest among the Flags, and sent one of her Waiting-maids, that were walking *by the River-side*, to fetch it (*secundùm flumen.*)

10. In what Condition your Affairs are, which is not the best, we are abundantly informed *by* your Letters, bearing date the 27th of *December* (*ex.*)

11. Life is to be measured *by* Action, not by Time: a Man may die old at thirty, and young at fourscore. Nay, the one lives after Death, and the other perished before he died.

12. You judge of the Strength of Virtue *by* the Softness of others, and perhaps *by* your own, not *by* Virtue itself.

13. Ambition is the great Disturber of Peace, and Violator of Leagues and Treaties. Princes generally measure the Greatness of their Glory *by* the extent of their Empire (*maximam gloriam in maximo imperio putant.*)

14. After forty Days, or thereabouts, being almost starved, they came out of their lurking

Holes, scarce knowing one another *by their Faces* (*de facie.*)

15. 'Tis a reverend thing to see an ancient Castle or Building not in decay; or to see an old tall Timber Tree sound and perfect: How much more to behold an ancient noble Family *uninjured by the Waves and Storms of Time!* (*à fluctibus, &c. illæsam.*)

16. *Scipio*, by reason of his Alliance to *Pompey*, thinks he shall share the Armies with him (*pro.*)

17. The Son of the former *Africanns*, by reason of the *Weakness and Indisposition of his Body*, could not so well tread in the steps of his Father, as his Father had done in those of his Grandfather (*propter infirmitatem valetudinis.*)

18. Men, whose Ancestors are not noble, if they take a course to attain to true Nobility, by their own Industry and Virtue, are not inferior to Men of the noblest Descent (*per.*)

19. I was in the City of *Joppa*, praying, and in a Trance I saw a Vision, a certain Vessel descend, as it had been a great Sheet *let down from Heaven by four Corners*, and it came even to me (*quatuor capitibus demissum.*) τέσσαρσιν ἀρχαῖς καθιεμένην.

20. When *Æschines*, by way of Reproach, objected to *Demosthenes*, that his Orations smelt of the Lamp; Indeed (says *Demosthenes*) there is a great Difference between the Things you and I do by Lamp-light (*per contumeliam.*)

21. The best Thing you can do, is to submit to what you cannot cure; and to attend and follow God, by whose Appointment all Things come to pass, without murmuring. He is a bad Soldier, who follows his General grumbling (*quo auctore cuncta proveniunt.*)

CHAP. XXIII.

The Rendering of the Particle Either.

1. *NONE* of them imitate the Gravity *either* of his Words or Sentences; but, when they have uttered a parcel of good-for-nothing, lame, disjointed Stuff, they presently think themselves the true genuine Sons of *Thucydides* (*huius nemo neque verborum, neque, &c.*)

2. Many turbulent and exasperated Persons made no end, *either* at home or abroad, of acting perfidiously, and raising new Disturbances (*neque domi, neque.*)

3. I am verily persuaded of this;—that there is not in the whole World, *either* a better People, or a happier Government (*nusquàm neque præstantiorem, &c. neque, &c.*)

4. He said, that he had many times been a Revenger of his own just Grief, whereof he repented; but of another Man's he would never be, *either* by Intreaty or Reward (*nec prece nec.*)

5. Cities could not have been *either* built or frequented, without a Community and Society of Men.

6. There were never *either* greater Debts in the City, or better or more easily paid.

7. If you cannot *either* plead Causes, or harangue the People, or lead an Army, yet you can be just, faithful, and temperate (*non poteris sive.*)

CHAP. XXIV.

The Rendering of the Particle Else.

1. WHAT is Fortitude *else*, but a Disposition of Mind, both firm in confronting Danger, and free from all Fear (*aliud*) ?

2. *What else are Acts of Piety, but Acts of Justice towards God?* For thereby we do but render unto God that which is his Due from us, as we are his Creatures (*Quid aliud est pietas, nisi justitia adversus Deum?*)

3. *What else is Harmony, but a due proportionable disposition of high and low in Sounds?*

4. In truth it is very properly called a Bed-chamber; for there is only a Bed in it, and nothing *else* (*præterea*.)

5. If no one *else* follows, yet I will go with the tenth Legion only, of whose Fidelity I doubt not (*præterea nemo*.)

6. Since Life is so short, *what should we do else but live* (*quid aliud quàm*) ? ἄλλο τι ἤ.

7. No War is undertaken by a righteous and good Government, except either Breach of Covenant, or the Prospect of their own Danger, provoke it. *That is a just War, which cannot be avoided; and those are righteous Arms, which are taken up by Men who have nothing else to trust to* (*Justum bellum, quod necessarium; pia arma, quibus nulla nisi in armis relinquitur spes.*)

CHAP. XXV.

The Rendering of the Particle Even.

1. HE shall be great in the sight of the Lord, and shall drink neither Wine nor strong Drink: and he shall be filled with the Holy Ghost *even from his Mother's Womb* (*jam ab utero matris.*) ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. Ἐκ κοιλίας *pro* ἀπὸ κοιλίας id est, *ab eo tempore, quo erit in utero.* Ἐτι αὐτὸς *παρέλκει* [*abundat*], ut sæpè apud Græcos Scriptores; aut idem valet quod Latina vox, quæ ex Græco derivari videtur, *etiam.* Grotius.

2. Many times the Remembrance *even* of past Delights is accompanied either with Shame or with Trouble of Conscience (*et.*)

3. It is not our business to snatch Death, but to receive it willingly when inflicted by others; *and for this Reason, even the case of Persecution will not warrant a Man's dying by his own Hand.* God receives no Souls, who come without his Orders (*undè et in persecutionibus non licet propriâ perire manu.*)

4. The Force of Conscience *not even the worst of Tyrants* have been able to extinguish within themselves, when they most of all desired it, as appears by divers Examples (*nec pessimi Tyranni.*)

5. The Power of Justice is so great, that *not even those* who are fed by Villainies and Wickedness, can live without some part of it (*ut nec illi quidem.*)

6. Let Complaints, *that are not even then likely to be acceptable,* when perhaps they shall be even needful, be banished from the beginning at least of so great an Enterprize (*ne tum quidem grata futurae.*)

7. There was a bloody Battle upon this Plain, where the *Roman Army were superior by the Strength even of their Foot*; but with their Cavalry, which was lately increased, had exceedingly the better (*ubi et peditum quidem robore, ceterum equitatu—plurimum valuit.*)

8. What can be more dangerous to the Honor of any Man, than to set his Value at such a rate, and to extol himself so extravagantly, that he can never be able to bear the Trial even of impartial Judges? (*vel.*)

9. We see all the World flatter themselves in their Strength, Beauty, may even (as some have noted) in their very Statures; the lowest Men scarce believing but that they are tall enough.

10. Then said the King unto her, What wilt thou, Queen *Esther*? And what is thy Request? for it shall be granted thee, even to the half of the Kingdom (*id enim vel usque ad regni dimidium impetrabis*) ἕως ἡμισέος τῆς Βασιλείας. LXX.

11. It has rained even from Morning to Night, without the least Intermission (*abusquè manè.*)

12. For this Entertainment, he sent for Fish even from the Ocean (*Oceano abusquè.*) Suo ablativo postponitur abusquè.

13. This is the Will of God, even your Sanctification, that ye should abstain from Fornication (*sanctificatio vestra.*) Subauditur scilicet, nempè, nimirum, ὁ ἀγιασμός ὑμῶν.

14. This is the Victory that overcometh the World, even your Faith (*fides vestra.*)

CHAP. XXVI.

The Rendering of the Particle Ever.

1. *WHATSOEVER* Pains and Study is spent upon Things worth knowing, is deservedly commended (*quod operæ curæque.*)

2. *From that time ever since*, it is incredible how much the Trade of Merchants hath flourished amongst the *English* (*jam indè.*)

3. Press me not to leave you, for *whithersoever* you go, I will go; where you lodge, I will lodge; thy People shall be my People; and thy God my God: we will have the same People in common, and the same God in common (*quo tu cunque.*)

4. *M.* I must require of you a Disposition of Mind, not resolved against Conviction. *S.* That you shall be sure to have. For, as I did yesterday, so now will I follow Reason, *whithersoever she* shall lead me (*quo ea me cunque.*)

5. No quantity of Knowledge, *how great soever*, swells the Mind; since nothing can fill the Soul but God (*quanta quanta sit.*)

6. This, *whatever it be*, is the very Thing which is meant by the word Deity or God (*qualecunque tandem sit.*)

7. He believed, Innocence of Heart, and Integrity of Manners, was a Guard strong enough to secure any Man in his Voyage through this World; in *what Company soever* he travelled, and through *what Ways soever* he was to pass (*qualiscunque, qualis qualis.*)

8. These, and such-like things, *howsoever* they may hereafter be censured or judged of, I shall not, for my part, greatly regard (*utcunque.*)

9. *Whatever* Epicureans think otherwise, as I know there are a great many superficial ones that do, must needs lose their Cause (*si qui Epicurei.*)

10. *Whosoever* will not receive you, when ye go out of that City, shake off the very Dust from your Feet, for a Testimony against them.

11. Beloved, thou doest well, *whatsoever* thou doest to the Brethren, and to Strangers (*si quid [quicquid] facis.*) ὃ ἐὰν ἐργάζῃ.

12. An Angel went down at a certain season into the Pool, and troubled the Water. *Whosoever* then first after the troubling of the Water stept in, was made whole of *whatsoever* Disease he had (*sanus fiebat à quocunque delineretur morbo. Sanus exadebat quocunque tandem teneretur morbo.*) ὃ ἡρώδης κατέχευεν ἐν τῷ νοσήματι.

13. They resolved that Amity was to be held with the Spaniards by any means *whatsoever*, and the ancient League with the House of Burgundy confirmed (*quoquo modo.*)

14. Because certain public Sacrifices had been usually executed by the Kings themselves in their own Persons, *that they might not find the want of Kings in any respect whatever*, they create a King-Priest (*ne ullibi Regum desiderium esset.*)

15. Offer Righteousness : this is the greatest Gift, this is the acceptable Sacrifice to God—not to slay Sheep, but to do what is just : *wheresoever* thou art, thou mayst offer this ; thyself being the Priest, the Altar, the Knife, and the Sacrifice (*ubi demùm cunque fueris.*) ὅπερ παρὰ πάντας.

16. As soon as the King had Intelligence of these Things, *now, if ever*, being filled with Anger, he took it in high disdain, that the Scots, that owed their Liberty and Tranquillity to him and the *English*, had broke the Peace, and invaded the *English* in *England* (*si unquam aliàs.*)

17. *Nothing whatsoever declares so much the Divine Presence as his Thunder. God thundereth marvellously with his Voice : great Things doth he, which we cannot comprehend (nihil quicquam tam, &c.)*

18. If you intend to oblige my Master by this Kindness, tell me ; but if not, tell me *however*, that I may go some other way (*nihilo seciùs.*)

19. Had a truly wise Man Gyges's Ring, *he would not think himself ever the more privileged to do an ill Thing, than if he had it not (nihil plus sibi licere putet.)*

20. *M.* Does the Fear of Death ever give you anxious Thoughts ? *S.* No more than the Day of my Nativity (*num quando.*)

21. We see that blushing and the casting down of the Eyes are more frequent when we come before many. And likewise *when we come before (si conveniendi)* great or reverend Persons. What could be softer than the Face of Pompey ? *He ever blushed before many (nunquam non coram pluribus erubuit.)*

22. A single Life has ever had the face to contend with a married State for Happiness.

CHAP. XXVII.

The Rendering of the Particle Every.

1. **THEY** say, it is observed in the *Low Countries*, that *every five and thirty Years*, the same sort of Weather constantly returns : for instance, great Frosts, great Inundations, great Droughts, and the like (*singulis septennis lustris.*)

2. As we have many Members in one Body, so we, being many, are one Body in Christ, *and every one Members one of another (singuli autem alter*

alterius membra. Et invicem alii aliorum membra.) ὁ δὲ καθ' εἰς ἀλλήλων μέλη. Καθ' εἰς *construitur cum plurali κατὰ σύνθεσιν* [*per constructionem res non voces spectantem.*] Grotius.

3. The State of *Rome* never felt more or greater Changes, than in the Life of *Atticus* ; and yet, in steering his Life by the Rules of Virtue and true Wisdom, he lived untouched in all the Turns and strange Alterations of so long a Life as his : which were such, and so many, that the Biographer has observed, that they who were one Day in the height of Power and Honor, were the next in the Gulf of Danger and Despair ; so that this Remark is generally very true :—*Every Man's Manners fashion and shape his Fortune* (*sui cuique mores fingunt fortunam.*)

4. To every Thing there is a Season, and a Time for every Purpose under the Sun (*sua cuique rei tempestivitas est.*)

5. When this was noised abroad, the Multitude came together, and were confounded ; because that every Man heard them speak in his own Language (*quòd eos sua quisque vernacula, &c.*)

6. Take ye up every Man a Stone upon his Shoulder, according to the Number of the Tribes of the *Israelites* (*singulos lapides in, &c.*)

7. *Sampson* caught three hundred Foxes, and, turning them Tail to Tail, puts a Torch between every two Tails, and, when he had set them on fire, let the Foxes loose into the standing Corn of the *Philistines* (*singulas faces binis caudis interponit.*)

8. *Cesar* set a Legate over every Legion, that every one might have them as Witnesses of his Manhood (*singulis legionibus singulos legatos.*)

9. Then he brought me forth into the outer Court, and caused me to pass by the four Corners

of the Court, and behold, *in every Corner of the Court there was a Court* (*erant in singulis atriorum angulis singula atriola.*)

10. Chios is full of Partridges, where they lodge with the Inhabitants under the same Roof. *Almost every Countryman* breeds more or less of them (*Agrestes panè singuli.*)

11. The Names of the Sons of *Israel*, that with *Jacob* came into *Egypt*, with every Man his Family, are these (*cum singulis familiis.*)

12. The Strength of all Sciences, like the old Man's Faggot, consists not in every single Stick, but in all of them united in the Band (*in singulis bacillis.*)

13. A running Oration, like a rapid Stream, carries many Things of every kind before it, but with such Violence, that there is no laying hold of any Thing (*multa cujusque modi.*)

14. Who remembers not, how turbulent a Time it was, and what frightful Rumours were spread in every Place (*ubique locorum.*)

15. Death is every where at hand: kind Heaven has taken good care of that. *Every one* can rob a Man of Life, but no Mortal can rob him of Death. There are a thousand Avenues to the Grave (*Eripere vitam nemo non, &c.*)

16. *Every Man* has his particular Delight. As for me, my Pleasure lies in wise thinking, and reasonable Desires: Give me a sound and a sober Understanding; a Temper that never falls out with Men or Accidents; that takes all things with good Humour, computes rightly upon their Value, and puts them to the Uses they are fit for (*Alia oblectant alios.*) Εὐφραίνει ἄλλον ἄλλο.

17. It came to pass afterwards, that he went through every City and Village, preaching and shewing the glad Tidings of the Kingdom of God: and

the twelve were with him (*ut vaderet oppidatim et pagatim.*) κατὰ πόλιν καὶ κατὰ κώμην.

18. I thank my God *upon every Remembrance of you* always, in every Prayer of mine for you all, making request with Joy (*quotiescunque vestri venit in mentem.*)

CHAP. XXVIII.

The Rendering of the Particle Far.

1. **THESE** Words were so far from moving any one at all, that the Ambassadors had like to have been violated; and an Army was immediately sent against the Romans (*adeò nihil moverunt quenquam.*)

2. He was so far from being greedy of Money, that he made no other use of it, than to free his Friends from Dangers and Inconveniencies with it (*adeò non.*)

3. He was so far from being superstitious, that he despised those many Sacrifices and Temples in his own Country; so far from being fearful with respect to Death, that he was slain in Battle in the Service of the Public (*ita non.*)

4. Do not, O King, do any thing against thy Servant *David*, who is so far from having done any thing against thee, that he has even done thee great Service; as having, to the extreme Hazard of his own Life, conquered the *Philistines*, and got so signal a Victory for all the *Israelites* (*tantùm abest ut.*)

5. Queen *Elizabeth* was so far from giving way to any Suspicion against her People, that she was many times used to say, That she could believe no-

thing of her People, which Parents would not believe of their Children (*tantùm aberat ut.*)

6. Had there not been continual Wars between *England* and *Spain*, you would have been so far from possessing those Towns, that you would hardly be safe at *Paris* itself.

7. I will make out, if I am able, that Death is so far from being an Evil, that it is a Good (*non modò non—sed etiam.*)

8. *Atticus's* sitting still, and being of neither side, was so acceptable to *Cæsar*, that when he was Victor, and commanded Money from private Persons by Letter, he was so far from molesting him, that he delivered him up his Sister's Son out of *Pompey's* Camp (*non solùm non—verùm etiam.*)

9. They are so far from being ashamed of the Meanness of their Origin, that they even glory in it; and value themselves the more, the less they are indebted to their Ancestors (*eo etiam gloriantur.*)

10. We shall, I hope, maintain our Authority in the Senate, as far as is possible, in this so perfidious, unjust an Age (*ut potest.*)

11. Happiness is that Estate, whereby we attain, so far as possibly may be attained, the full Possession of that, which simply for itself is to be desired, and containeth in it after an eminent sort, the Completion of our Desires (*quatenùs quidem est assequi.*)

12. Sometimes (*est ubi*) in my Contemplations, I die, and strip myself of all, and bid Adieu to my dearest Friends; and my Fancy wraps my Body in its Winding-Sheet, and wafts my Soul to God; and I enter as far as I can into Heaven, and I dwell there: And so the Sight of another World, like the Eating of Manna, makes my Palate too nice to relish the Garlick and Onions of *Egypt* (*quà licet: quem ad finem datur.*)

13. Do you think that we neglect your Safety and Security, or have a mind to infringe your Liberty? *Be it far from us (absit.)*

14. *That be far from thee*, that thou shouldst slay the Good with the Evil, and make no Difference between the Righteous and Unrighteous (*absit.*)

15. Of all the Virtues of the Mind, Goodness is *far the most excellent*, it being the Character of the Deity: and without it, Man is a busy, mischievous, wretched Thing (*facile primas obtinet.*)

16. He was not unlearned in the Profession of the Law, *as far as* Learning is acquired by the mere reading of Books (*quatenus quidem.*)

17. If Governors be such as do by no means answer their Character, nor take the care that becomes them; though we are not bound to vindicate their Errors, or their Wickedness, yet even in such cases, we are obliged to pay them all that is due to the Dignity of their Post: we must shew them all fit Deference and Respect, and comply with their Commands, *as far as may be consistent with a good Conscience (quod cum, &c. fiat.)*

CHAP. XXIX.

The Rendering of the Particle For.

1. This Eagle I have, both living, *for many Years together*, with great Care defended, and now dying, with the same Fidelity I restore it to *Cæsar (multos per annos.)*

2. He has all along so managed Affairs, that he has *for many Years* been able to enjoy a profound Peace, in the midst of Wars thundering on every side (*multis ab annis.*)

3. The Lord, being offended by the *Israelites*, put them under the Power of the *Midianites* for seven Years (*septennio subjunxit.*)

4. It was decreed, that there should be a Supplication for five Days, and that a hundred and twenty large Victims should be sacrificed (*quinque dies.*) h. e. *per quinque dies.* Sic unum diem supplicatio, apud Livium.

5. Mass, which had not been permitted in Scotland for these ninety Years past, he commanded to be celebrated (*jam nonaginta annos.*)

6. From my Grandfather's Death, I had reason to apprehend the Stone, and from my Father's Life the Gout, who has been for these many Years, and still continues, much afflicted with it (*qui multos jam annos graviter eo laborat.*)

7. Even the very Men, whose Villainies seem to be winked at for a time, are wont at last to pay for them, and that with Use (*ad tempus.*)

8. *Cæsar* sends for the Man to him; tells him what he finds fault with in him; lays before him what he himself understands, and what the State complains of; advises him for the time to come, to avoid all Suspicions: what is past he forgives, he says, upon account of his Brother (*ut in reliquum tempus.*)

9. Tamed with this Defeat, they send Orators to Rome, to sue for Peace. They are amerced part of their Country, and a Truce is granted them for an hundred Years (*in.*)

10. We desire you would take care that the said Money may be distributed equally to the most necessitous; to the end that, though the Sum be but small, yet they may have something to refresh and revive them for the present, 'till we can afford them a more plentiful Supply (*in præsentī: in præsentīd.*)

11. *Ormond* lays all waste far and near, drives away the Enemy's Cattle, and gives them for Booty to his Soldiers (*in prædam.*)

12. *Cæsar* taking the same Men for Guides, that came with the Message, sets out at Midnight to the Relief of the Town (*usdem ducibus usus.*)

13. *Brutus*, by a Decree of the Senate, proposed to the People, that all the Race of the *Tarquins* should be exiled: He created *P. Valerius* for his Colleague; by whose Assistance he had driven out the King (*collegam sibi.*)

14. To the Informer was given for his Reward a piece of Money out of the Treasury, his Liberty, and the Freedom of the City (*Præmium indici.*)

15. In those Days, *Darius*, the Persian King, resolving upon a War with the *Scythians*, built a Bridge over the River *Ister*, for the passing over his Army (*quâ copias traduceret.*)

16. Because there had been an Alarm the Night before in *Cæsar's* Camp, they took it for an Argument that there could be no stealing out, without being perceived (*argumenti sumebant loco.*)

17. The Queen of *England* granted Liberty to the *English*, to hold all *Frenchmen* for Enemies, as long as they should detain *Calvis* (*hostium loco.*)

18. The Ship sticking upon a Rock, which was hid under Water, stuck there for the space of seven and twenty Hours, being given up for lost by all (*pro deploratâ ab omnibus habita.*)

19. A Prince's Counsellors should be wise and discreet, moderately quick, not too sprightly and sharp: for such Men will be always projecting. Your Men of fire are fitter for innovating than managing (*novandis quàm gerendis rebus aptiora ingenia illa ignea.*)

20. The *Greeks* are not only to be commended for striking out of themselves the noblest Arts, but

also for preserving and retaining them long. Inso-much that, when *Greece* was utterly subdued in all other respects, the Empire however of Letters still continued with her, and the *Romans* were forced to return thither for Instruction, from whence they had departed Conquerors (*quòd extuderint.*)

21. No Man does a Wrong for the Wrong's sake, but thereby to purchase himself Profit, or Pleasure, or Honor, or the like. Therefore why should I be angry with a Man for loving himself better than me (*quòd se potiùs, &c. diligat*)?

22. Our Lord shews how it is impossible for the same Man to serve two Masters. Because, says he, he will either hate the one, whilst he loves the other; or (*aut etiam*) tho' he love both, yet, whilst he is intent (*intentior*) in executing the Will of the one, he may behave carelessly towards the other (*qui fieri nequeat, ut duobus dominis idem serviât.*)

23. I see 'tis both an old and an usual thing, for new Writers still to fancy that they shall either in Matter bring something more certain, or in the Art of penning, outdo rude Antiquity (*dum novi semper scriptores credunt.*)

24. Were you satisfied in the point at last? So fully, that I was ashamed of myself for having in the least doubted of it, the whole Matter was so plainly laid before my Eyes (*qui addubitaſsem.*)

25. They rated and blamed the *Belgæ*, for having surrendered themselves to the People of Rome, and abandoned the Bravery of their Progenitors (*qui deditissent.*)

26. *Antiochus* was seized with an incurable Pain of the Bowels, and sore Torments of the inner parts, for having tormented other Men's Bowels with so many and such unheard-of Torments (*qui cruciaverit.*)

27. Let him be burnt with Fire, *for violating the Covenant of God, and committing Wickedness amongst the Israelites (qui Jehovah fœdus violaverit.)*

28. Certainly he is with reason called Jacob, *for he has supplanted me now twice*: First he took away my Birthright, and now he has intercepted my Blessing *(qui supplantaverit.)*

29. A certain Lacedæmonian, whose Name is not so much as delivered down to us, made so slight of Death, that when he was going to Execution, and, upon his looking pleasantly, an Enemy of his said to him, Dost thou despise the Laws of *Lycurgus*? He answered, Nay, I am mightily obliged to him *for putting* such a Fine upon me, as I am able to discharge without borrowing.

30. So thick are the Tidings brought us of the Success of your Arms against the *Turks*, that there is nothing wherein we have more frequent Occasion to employ our Pens, than in congratulating you *for some signal Victory (de.)*

31. They *were most distressed for Corn*; wherefore sending Ambassadors to *Cæsar*, they desired Help of him *(maximè à re frumentariâ laborabant.)*

32. The Winds were not one jot the kinder *for the Presents* we had made them, but tore our Cordage and threw down our Sails *(numeribus.)*

33. Some Men love Business for the Profit, as Hirelings the Work for the Wages: others *for Honor*; for while they are in Action, they live in the Eyes of Men, and refresh their Reputation, which otherwise would wear off *(honoris ergò.)* Sic apud *Virgilium,*

————— *Illius ergò*

Venimus, et magnos Erebi tranavimus amnes.

34. Death is so far from being an Evil, that nothing is a greater Good : *for* we shall be either Gods, or with the Gods (*siquidem.*)

35. It was observable, that one who was so great a Lover of Peace, should be so happy in War. *For* his Arms, either in foreign or civil Wars, were never unfortunate ; neither did he know what a Disaster meant.

36. Behold, thy Cousin *Elizabeth*, she hath also conceived a Son in her old Age ; and this is the sixth Month with her, who was called barren : *for with God nothing is impossible* (*adeò nulla res est, quam Deus facere non possit.*)

37. Now the Birth of Jesus Christ was on this wise : *for whereas* his Mother *Mary* was espoused to *Joseph*, before they came together she was found with Child of the Holy Ghost (*Cùm enim esset desponsata.*) *Μνηστεισθης γὰρ, &c.* Illud γὰρ [*enim*] hic abundat, ut *Luce* xii. 58. et alibi. Donatus ad prologum *Andriæ* : Nam incipiendi vim habet modo. Ubi illud *Virgilii* adfert,

*Nam quis te, juvenum confidentissime, nostras
Jussit adire domos?* Grotius.

38. A Bishop must be one that ruleth well his own House, having his Children in Subjection with all Gravity : *For if a Man know not* how to rule his own House, how shall he take care of the Church of God ? (*quòd si quis nescit.*) *Εἰ δὲ τις ἐκ οἴδῃ, &c.*

39. The Images you took care to buy me, are landed at *Cajeta*. I have not seen them, *for* I have not been at liberty to leave *Rome* (*neque enim.*)

40. I am chiefly concerned *for this*,—that they should so despitefully combat one against another, and with so much Danger to the Interests of the Protestants (*id dolco.*)

41. *Be careful for nothing* : but in every Thing by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto God (*Nihil este solliciti.*) Μηδὲν μεριμνᾶτε.

42. When he had looked round about on them with Anger, *being grieved for the Hardness of their Hearts*, he saith unto the Man, Stretch forth thine Hand : and he stretched it out ; and his Hand was restored whole as the other (*eorum animi callum dolens.*)

43. *Niobe* is feigned to have been turned into Stone : I suppose *for* her eternal Silence in Sorrow. *Hecuba*, on the other side, *for* the Bitterness of her Spirit, and snarling Rage, they feign to have been transformed into a Bitch (*propter.*)

44. Let us look unto *Jesus*, the Author and Finisher of our Faith ; who, *for the Joy that was set before him*, endured the Cross, despising the Shame, and is set down at the *Right-Hand of the Throne of God* (*proposito sibi gaudio.*) ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς. ἀντὶ pro ἕνεκα. Sic quod *Matth. xix.* 5. est ἕνεκεν τούτου, *propter hoc*, id ipsum est ἀντὶ τούτου, *pro hoc*, *Ephes. iii. 31. Grotius.*

45. He sought to see *Jesus*, who he was ; but could not *for the press*, because he was little of Stature (*præ hominum turbâ.*) Καὶ ἐκ ἡδύνατο ἀπὸ τοῦ ὄχλου.

46. A certain *Lacedæmonian*, upon a *Persian's* saying at a Conference, in a vapouring manner, Ye shall not be able to see the Sun *for the Multitude of our Darts and Arrows*, answered, Then we will fight in the Shade.

47. The Oxen, that were driving away, lowed *for want of their Fellows*, that were left behind (*ad desiderium.*) h. e. *præ, propter.*

48. *A wise Man stands well appointed for Occurrences of any kind* : the good he manages, the

bad he vanquishes. In Prosperity he betrays no Presumption, in Adversity he feels no Despondency. He neither courts Danger, nor runs away from it (*ad quoscunque casus sapiens aptus est.*)

49. Cato was of a Disposition so dextrous and easy, that nothing ever came amiss to him. He was so perfectly adapted to every Thing, *that whatever he was engaged in, you would imagine this the very thing which Nature had cut him out for* (*ut natum ad id unum diceret, quodcunque ageret.*)

50. Mourning, and the other Diseases of the Soul, are from Conceit, and voluntary, and taken up for this Reason,—because it seems fitting so to do (*ea reque suscipiuntur.*)

51. Xenocrates was the most rigid and severe of all the Philosophers; and for that very Reason noted and eminent (*ob eamque rem ipsam.*)

52. Tho' there is no Nation under Heaven that needs Physic so little as they do, yet there is not any where it is held in greater Honor, and for this only Reason, because they reckon the Knowledge of it to be one of the pleasantest and most profitable parts of Philosophy (*vel eo ipso quòd, &c. numerant inter.*)

53. They punish Fornication so severely for this Reason, because they foresee that but few would engage in a married State, wherein they find they are to pass their whole Life with one Person, and to bear the Inconveniences that do accompany it into the bargain, if they were not strictly restrained from vagrant Embraces (*Ideò tam severè vindicant, quòd futurum prospiciunt, ut, &c.*)

54. For this Cause shall a Man leave Father and Mother, and cleave to his Wife: And they twain shall be one Flesh (*Propterea.*) *ΕΥΕΚΕΝ ΤΑΥΤΟ.

55. Afranius and Petreius, to hinder the W. bring their Forces to the foot of the Hill, and

voke Cæsar to Battle ; nor, for all that, does he break off the Work (*neque idcirco.*)

56. The Women, and such as for Age seemed unfit for the Field, they lodged in a Place that was inaccessible to the Roman Army, because of Bogs and Fens (*per.*)

57. These Things being speedily dispatched, he himself, as soon as he could for the time of the Year, goes to the Army.

58. Let the Academics and Peripatetics fight it out for me, who am no farther obliged, than to inquire where the greatest Appearance of Truth lies (*per me decertent licet.*)

59. Curio is not wanting to the Business : nor did even the Soldiers, for Men tired, nor the Horse, for so few, want Inclination and Courage to fight (*ut defessis : ut tam paucis.*)

60. The Town, for those Countries, is a decent one, and pretty well inhabited (*illis gentibus.*)

61. He had a diligent and industrious Father, and, for those Times, rich, and a great Lover of Learning (*ut tum erant tempora.*)

62. Xenocrates, when Ambassadors from Alexander had brought him fifty Talents, which was a very great Sum for those Times, especially at Athens, carried their Excellencies along with him into the Academy to Supper ; set before them no more than what was just enough, without providing any Thing extraordinary. The next Day, when they asked him, whom he would have the Money paid to : What, says he, did you not understand by yesterday's short Meal, that I need no Money ? (*temporibus illis.*)

63. Go not to Law with a Judge ; for Judgment will be given for him (*secundùm.*)

64. This rash deposing of a Queen, the French King took very ill, and began to favor those who stood up for the Queen (*à.*)

65. To thee, *Jupiter Stator*, I here vow a Temple, for a *Memorial to Posterity*, that by thy manifestly propitious Help, this City was preserved (*quod monumentum sit posteris.*)

66. A Peace at last being made, with the Consent of all their Neighbours, they pitched upon this Place for their *Habitation* (*sibi domicilio.*)

67. These Things were deliberated, but without Success ; for the Scots of the *English* Faction utterly rejected the Conditions (*cùm.*)

68. Whoever comes thither to see the Country, who has any extraordinary Talent, or Knowledge of many Nations, by long Travel, to recommend him, (upon which account we were so welcome to them) he is very kindly received : for they love to hear what is doing in any part of the *World* (*quippe libenter audiunt quid ubique terrarum geratur.*)

69. *Eli*, falling from his Seat upon his Back, died, his Neck-breaking ; for he was a *Man* both old and heavy (*quippe homo.*)

70. They sat by him upon the Ground seven Days, and as many Nights, no one speaking any Thing to him : For why, they saw how great the Weight of his Grief was (*quippe qui viderent.*)

71. When he putteth forth his own Sheep, he goeth before them, and the Sheep follow him ; for they know his Voice (*quippe cujus, &c. agnoscant.*)

72. We know, that when he shall appear, we shall be like him ; for we shall see him as he is (*utpotè quem cernemus.*)

73. These held it the wisest course, for the *Queen* to intermeddle no farther in the *Belgic* Affairs : but to fortify her own Kingdom, to gather Money, to furnish her Navy with all sorts of Provisions, and maintain the ancient military Discipline of *England* (*si regina.*)

74. What *Greek* Rhetorician ever borrowed any Thing of *Thucydides*? Yet all Men praise him. I confess it; but as a wise, severe, grave Relator of Things done: *Not for a Pleader of Causes at the Bar, but a Reporter of War in History.* So that he was never reckoned an Orator; nor, if he had never written an History, had his Name therefore not been extant, being a Man of Honor and Nobility (*non ut in judiciis versaret causas, sed ut, &c. narraret.*)

75. He offered his Throat of his own accord to his Murderers, bidding them do their Pleasure, and strike if they thought it *for the Good of the Commonwealth* (*è republicá.*)

76. There wanted not some, who thought it would be *for the Interest of Religion*, and of both Kingdoms, if she died without Issue (*in rem.*)

77. The Senate approves the Business of sending Ambassadors; but there were none found to be sent; and *every body for himself* refused that Charge of Embassy for Fear (*pro se quisque.*)

78. *For the most part* we set ourselves to do wrong, that we may compass those Things, which we strongly desire (*maximam partem.*)

79. *For our parts*, we make no question, but that, induced by your Religion, your Justice, your Integrity, rather than by our Intreaties, you will give that Judgment which is just and equal, and truly becoming yourselves (*nos quidem.*)

80. The People flocked to *Aaron*, pressing him to make them Gods to go before them: *for, as for Moses, they knew not what had befallen him* (*nam Mosi quidem quid acciderit, se nescire.*)

81. What is more ugly than *Achilles* in *Homer*? What, than *Agamemnon* in their Quarrel? *For, as for Ajax, Anger brought him to Frenzy and Death* (*Nam Ajacem quidem.*)

82. *Alcæus*, a Man of tried Courage in the Republic, what hath he written of Love? *For*, as for *Anacreon*, his whole Poesy is amorous (*nam Anacreontis quidem.*)

83. Shall I run over all the parts of the *Epicurean* Doctrine, or confine myself to the topic of Pleasure, the Point in Controversy? C. *As you please for that* (*Tu verò id quidem arbitratus.*)

84. *Marius* was wont to say, That he could not hear the Cry of the Laws, for the clashing of Arms. Nay, the modest *Pompey* himself presumed to say, *For me to think of Laws*, that am armed! (*ut cogitem.*)

85. 'Tis a pleasant Thing to consider, *that there are Men in the World, who, (esse qui,)* having bid Defiance to all the Laws of God and Nature, do yet constitute Laws amongst themselves, to which they pay the exactest Obedience: *As for instance, Thieves, &c. (Ut ne longiùs abeam. Non longè abieris.)*

86. A wise Man spreads his Conscience, as it were, and exposes it to public View; lives and acts constantly as if all Mankind were conscious of what he does, *and hath a greater Reverence for himself, than for the Observation of others (seque magis veretur quàm alios.)*

CHAP. XXX.

The Rendering of the Particle From.

1. OVER the River *Sicoris* he made two Bridges, *distant one from another* four Miles: Over these Bridges he sent his Men to forage (*inter se.*)

2. Man differs much more from all other living Creatures, than the Kinds of other Creatures *differ from one another (inter se distant.)*

3. Their Punishment was the more remarkable, for that the Father, by virtue of his Office, was bound to see Execution done upon his own Children; and *he who ought to have been removed from being a Spectator*, was forced to be the principal Actor (*qui spectator erat amovendus.*)

4. *Even from the very beginning*, Faustus had conceived hopes, that a Royal Offspring was educating at his House (*Jam indè ab initio.*)

5. Æneas, to win the Hearts of the *Aborigines*, called both Nations *Latins*. And from that time forward, the *Aborigines* were not inferior to the *Trojans* in Affection and Loyalty towards their Prince Æneas (*nec deindè cessere.*)

6. *Hetruria* was so strong, that it had already filled not only the inland parts, but the Sea-Coasts also, *even from one end of Italy to the other*, from the *Alps* to the *Sicilian Streights*, with the Renown of its Name (*per totam Italiae longitudinem.*)

7. *The Case of a Man* that is in present Calamity, is different from his who desires only an Advancement of his Fortunes (*alia causa est ejus, &c. et ejus.*)

8. When the Ambassador is come to the Borders of those, *from whom Restitution is demanded*, with Head veiled he speaks thus (*undè res repetuntur.*)

9. If we are not sufficiently instructed by terrestrial Creatures, let us pass over to the Birds, those aërial Travellers, *that we may learn even from them our Duty* (*ut vel indè.*)

10. *He translated from the Greek* what Plato had discoursed upon the subject of a good and happy Life (*de Græco convertit.*)

11. Whence do you come? *S. From the Soldier's* (*à milite.*)

12. As I was coming from your House, I met *Mysis* with a Child in her Lap (*à vobis.*)

13. We were not come to such a degree of Luxury, as to fetch Pearls from the Indies (*ut in Indos peteremus.*)

14. Who would not wonder, that a Tree, for the sake of its Shade only, should be fetched from the Chinese (*ad Seres peti*)?

15. The *Pharisees*, and all the *Jews*, except they wash their Hands oft, eat not; holding the Tradition of the Elders. And when they come from the Market, except they wash, they eat not (*item à foro.*) Καὶ ἀπὸ ἀγορᾶς. Supple γερόμενοι, *venientes.* Grotius.

16. Servants, be obedient to them that are your Masters, according to the Flesh, with Fear and Trembling, in Singleness of Heart, as unto Christ; not with Eye-service, as Men-pleasers, but as the Servants of Christ, doing the Will of God from the Heart (*Dei voluntatem obeuntes ex animo.*) ποιεῖτε τὸ θέλημα τῷ Θεῷ ἐκ ψυχῆς.

17. Whatsoever mine Eyes desired, I kept not from them; I withheld not my Heart from any Joy; and behold, all was Vanity and Vexation of Spirit (*nec animum meum ab ullâ voluptate abstinebam.*)

CHAP. XXXI.

The Rendering of the Particle How.

1. IF 'tis common to be touched with Things rare, how comes it that we are so little touched with Virtue? (*qui fit.*)

2. I never had the Happiness to see Germany, wherefore pray do not think much to relate how they treat Strangers in their Inns (*quibus modis.*)

3. Architas, being in some Heat against his Bailiff, said, How would I have ordered you, were I not angry? (*quo te modo.*)

4. *Moses* related to his Father-in-law *Jethro*, *how the Lord* had treated *Pharaoh* and the *Egyptians*, for the sake of the *Israelites* (*quibus Jehovah modis.*)

5. Hearken now a little, and I will tell you *how* you may do this (*quâ*) h. e. *quâ viâ, ratione, quomodò, Ἡ, ως.*

6. The Wind so dispersed the Flame, that at once the Rampart, the Testudo, the Tower, and the Engines took Fire, and were consumed before it could be discovered *how* it had happened (*quemadmodùm.*)

7. The Prophet *Daniel* tells us *how* the *Babylonians* expelled *Nebuchadnezzar* out of human Society, and made him graze with the Beasts, when his Pride grew insufferable (*ut expulerint.*)

8. *How* religious does Affliction make Men! In Prosperity we neither think of God nor Saint (*ut.*)

9. He writes him Word *how* he was banished among the *Persians* by his Grandfather; *how* he commanded him to be murdered when an Infant; *how* by this means he was preserved (*ut*) h. e. *quomodò, quâ ratione.*

10. It is wonderful *how much* the Mind is roused by the Exercise and Motion of the Body (*ut excitatur ab agitatione.*)

11. He was also a Poet. How good, is nothing to the purpose; for in that sort of Pretenders, *I know not how*, more than in others, every one thinks his own a Beauty. So stands the Case—you like yours, and I mine (*nescio quo pacto.*)

12. The very Consideration of what is becoming our Patience, our Courage, our Gallantry of Mind, not only checks a Man's Complaints, but does, *I know not how*, alleviate the very Pain itself of any Evil.

13. In Praises, or Panegyrics, those Things that are done with a Bravery of Mind, and have some-

thing of extraordinary Courage in them, (*I know not how*) we commend in a nobler and loftier strain than we do any thing else (*nescio quomodo.*)

11. Let *Epicurus* talk *how he will*, I understand his drift (*quoque modo.*)

15. It is hard to express *how much* Courtesy and Affability win the Affections of People (*quantoperè.*)

16. *With (Apud) Plato*, what one Thing is more usual, than to excite Men to the Love of Wisdom, by shewing *how much* wise Men are thereby exalted above Men; how Knowledge doth raise them up into Heaven; how it maketh them, though not Gods, yet as Gods, high, admirable, and divine? (*quantoperè.*)

17. Riding about through the ranks of armed Men drawn up on both sides her, *incredible it is how much* she encouraged the Hearts of her Captains and Soldiers, by her Presence and Speech to them (*incredibile quantum.*)

18. That of *Menander* is worth remembering: O *Gorgias*, he is the best of Men, who *knows how to bear Injuries* better than others (*callet ferre.*)

19. The Character *Livy* gives of *Scipio*, and the Reason of his voluntary Exile assigned there, is this: *He had a Heart too big, and a Nature too generous, to know how to be treated like a Criminal*, or to submit to the Meanness of a formal Defence (*major animus ac natura erat, quàm ut reus esse sciret.*)

20. That Man can never live well, who *knows not how to die well*; and he hath lived to very good purpose, who makes a happy End (*nescit.*)

21. *Wonderful it was to see, how much this News of Proculus's was credited*, and how much the miss of *Romulus* was mitigated both among the Commons and the Army, after they were made to be-

believe he was immortal (*mirum quantum Proculo nuncianti hæc fides fuerit.*)

22. He increased the Number of Senators, by chusing the Principal of the *Equestrian* Order. *It was wonderful how much Good this did towards the Concord of the City, and the knitting the Hearts of the Commons to the Nobles (id mirum quantum profuit ad.)*

23. *How much this conduced to the Safety of all Greece, may be easily gathered from the Persian War (id quantæ salutis fuerit.)*

24. Our Bodies are made out of the Earth, and therefore, *how firm and solid soever they now seem, must be crumbled into Earth again (ut ut.)*

25. The Tongue is a little Member, and boasteth great Things. Behold *how great a Matter a little Fire kindleth!* (*quantulus ignis quantam materiam incendit.*) ἰδὲ ὀλίγον πῦρ ἡλίαν ὕλην ἀνάπτει.

26. When *Socrates* was asked, whether he thought the great King of *Persia* happy? *How* can I tell, says he, since I do not know *how he is for Learning, how for Justice (quàm sit doctus, quàm vir justus)?*

27. *How fares Comum, my Delight and yours? How* that most lovely Country-seat? *How* that Portico, where 'tis always Spring? *How* that most shady grove of Plane-Trees? *How* those large Dining-Rooms for Company? *How* those lesser Withdrawing-Rooms for a few Friends? (*Quid agit Comum.*)

CHAP. XXXII.

The Rendering of the Particle If.

1. FROM my very Youth, I have been extremely bent upon such sort of Studies as inclined me, *if not* to do great Things myself, at least to celebrate those that did (*si minùs.*)

2. If Religion did possess sincerely and sufficiently the Hearts of all Men, there would need no other Restraint from Evil: this doth not only give Life and Perfection to all Endeavours where-with it concurrerth; but, what Events soever ensue, it breedeth, *if not Joy and Gladness always, yet always Patience, Satisfaction, and reasonable Contentment of Mind* (*si minùs gaudium semper, &c. at patientiam, at, &c.*)

3. The King sent an Herald to the Inhabitants, to tell them, that *if* they did *not* surrender, they must expect no quarter (*ni.*)

4. *If it be no Trouble to you*, I desire you would give me a Definition of Pleasure, the Subject of our present Disquisition (*nisi molestum est.*)

5. If it be the Will of God, that I shall die by the Plague, it must be so: *if not*, it cannot hurt me (*sin minùs.*) εἰ δὲ μὴ γέ.

6. There is some Hope, that the Anger of the Duke may be asswaged: *But if* he persist in his Determination, we protest ourselves ready, together with your Majesty, to take such speedy Methods, as may enable us to relieve the Distresses of so many miserable Creatures, and provide for their Liberty and Safety (*sin.*)

7. Noah sent forth a Dove out of the Ark, to see *if the Waters were gone off from the Earth*; who, finding no Rest for the Sole of her Foot, re-

turned into the Ark to *Noah*, who put out his Hand and took her to him, and carried her into the Ark (*ad explorandum utrùm esset aquis levata terra.*)

8. How many Men are there, that never care to stir out of the City where they were born; *but if* they were confined to it, it would give them a mighty Desire to go out! (*quòd si.*)

9. *Cæsar* desires of both, that, since they had brought *Pompey's* Instructions to him, they would not think much to carry his Demands to *Pompey*, *if haply* they might with a little pains be able to end great Controversies, and free all *Italy* of Fear (*si.*)

10. The Levite, being asked by *Micha*, whence he came, answered, from *Bethlehem* of *Judea*, that he might live a Foreigner, *if in any place* he might be allowed (*sicubi.*)

11. *Even Happiness*, *if it do not moderate itself*, oppresses itself; which gave occasion to one of the Ancients to say, that God sold us all the good Things we receive from him: meaning, that none of them are pure and unmingled; and we cannot be said to have that *gratis*, for which we pay the Price of that Evil and Uneasiness which attends it (*Ipsa felicitas se, nisi temperat, premit.*)

12. Restore the Man his Wife, that you may live: *for if* you restore her *not*, know, that you and all yours shall certainly die (*quod nisi.*)

13. The most ancient sort of learned Men among the *Greeks*, were their Poets, *if it be true that Homer and Hesiod* were before the building of *Rome*, and *Archilochus* in the Reign of *Romulus* (*si quidem.*)

14. Virtue, *if indeed there is any Virtue*, counts all Things incident to Man beneath itself, and looks down upon the Changes of human Life with Contempt (*simodò est ulla virtus.*)

15. All the *Jews* know (*if they would testify*) that, after the straitest Sect of our Religion, I lived a Pharisee (*modò velint testimonium perhibere.*)

16. Let us get up early to the Vineyards, *let us see if the Vine flourish*, whether the tender Grape appear, and the Pomegranates bud forth (*visuri an germinaverint vites.*)

17. When *Thales* was asked, *If a Man doing an unjust Thing could escape the Knowledge of the Gods?* No, says he, not thinking an unjust Thing (*si*) h. e. *utrùm, num: εἰ λήθῃσι Θεὸν ἄνθρωπος ἀδίκων, num homo injustè faciens Deum fallat.*

18. Who has not heard of the late Sittings up and early Risings of *Demosthenes*, who said it grieved him, *if he were at any time* prevented by the Industry of Artificers at their Work before break of Day (*si quando.*)

19. I don't remember, that ever I passed any Time more pleasantly, *than when (quàm quo)* I was lately with *Spurinna*; *inasmuch (adeò quidem)* that *if it be my lot to be an old Man*, there is none whom in Old Age I would sooner imitate (*si modò senescere datum est.*)

CHAP. XXXIII.

The Rendering of the Particle In.

1. **THEY** chose rather to have him punished, innocent as he was, than *to be themselves any longer in fear* (*esse in timore.*) *Latinitas falsò suspecta.*

2. He saw that he should be in great Danger, unless he had made some Provision, by reason of the Covetousness of the *Cretan*; for he had a great Sum of Money with him, a Rumour of which he

knew was got abroad; wherefore he takes this Course (*magno se fore periculo.*) Benè Latinè.

3. *In Letters consist both my Joy and Comfort*, for there is nothing so joyful which *by* (*per*) these is not made more joyful; nor any Thing so sad, which by these is not made less sad (*et gaudium mihi et solatium in litteris.*)

4. *It is my way* (*mihi moris est*) to examine by the Judgment of my Friends, and particularly by yours, whatever I am about to publish to the World: *do you therefore now, if ever*, be attentive in correcting the Book you will receive with this Letter; because I fear lest, by the Occasion of my Grief, I have not been attentive enough myself (*proinde, si quando, nunc, &c.*)

5. *Matthew* is said to have compiled the History of Christ eight Years after his Resurrection, and that *in the Hebrew Tongue* (*Hebraicè.*)

6. All are both reckoned and called Tyrants, who are *in perpetual Power*, in that which has been a free State (*potestate sunt perpetui.*)

7. Troth, I had much ado to know you. What, am I so much altered *in* two Years? No, but your new Dress, and that bald Crown, make you look quite another Creature (*intra.*)

8. *Orgetorix* persuades *Dumnorix* to attempt the same Thing, and gives him his Daughter *in Marriage* (*in matrimonium.*)

9. *Porsena* gave freely to the Romans his rich Camp, furnished with Provisions, conveyed out of the plentiful Countries of *Hetruria*: This was afterwards sold, and called *Porsena's Goods*; which Title signified rather their thankful Acceptance of the Gift, than any open Sale of the King's Estate, *which was not so much as in the power of the Romans* (*quæ ne in potestatem quidem populi Rom. esset.*)

10. *Evander* instituted an anniversary Recreation, that the young Men should run up and down naked, *in a playful wanton manner*, in Honor of *Pan Lyceus*, whom the Romans afterwards called *Inuus* (*per lusum atque lascivium.*)

11. He went into a Ship and sat, and the whole Multitude stood on the Shore. And he spake many Things unto them *in Parables* (*per similitudines.*)

12. He commanded the Queen's Picture, painted in a Table, to be hung at a Horse's Tail, and hurried about the Streets *in Scorn*, and at last disgracefully cut in pieces (*per ludibrium.*)

13. The War from the *Sabines* was by far the greatest, for they did nothing *in Heat or Anger*; nor did they make shew of War before they were seen in the Field (*per cupiditatem aut iram.*)

14. The more vulgar Report is, that *Remus*, in derision of his Brother, leaped over the new Walls, and for that was killed by *Romulus* (*ludibrio fratris.*)

15. To one that asked *in Mockery*, How it came to pass that Philosophers were Followers of rich Men, and not rich Men of Philosophers? *Aristippus* sharply answered, that it was because Philosophers knew well, what they had need of, but rich Men did not (*cum irrisione.*)

16. No one in the World is so good as to offend in nothing (*nihil peccet.*)

17. I am often wont to admire your excellent and consummate Wisdom, as in other Things, *Marcus Cato*, so especially, in that I never perceived Old Age grievous to you; which to the generality of old Men is so exceeding wearisome, that they say they have a Load upon their Shoulders, heavier than *Ætna* (*cùm cæterarum rerum tuam excellentem, M. C. perfectamque sapientiam.*) h. e. quod ad

cæteras res attinet. *Nolim cæterarum rerum te socordem eodem modo.* Adelph. iv. v. 61.

18. The King, *tho' in other Things easy*, yet seldom or never remitted the Debts owing to his Treasury (*cætera.*)

19. They took, I believe, that Language the quicker, (*faciliùs arripuerunt*) because it seems to be akin to their own; for I am apt to think they were a Colony of the Greeks, because their Language, which in all other points is not much unlike the Persian, retains many Names, both for their Towns and Magistrates, that are of Greek Origin (*propterea—quòd sermo illorum cætera ferè Persicus servet.*)

20. Every High-Priest, taken from among Men, is ordained for Men *in things pertaining to God*, that he may offer both Gifts and Sacrifices for Sins (*ea quæ ad Deum*) τὰ πρὸς τὸν Θεόν. In iis quæ ad Deum pertinent. In rebus divinis.

21. His Predecessor's Government, *in other Points excelled*, in this only failed, that Religion was either neglected, or not with due Ceremonies exercised (*cætera egregium.*)

22. *Tarquinius, having been tried in all Things*, was, at last, by the King's Testament, made Tutor also to his Children (*per omnia expertus.*) Ἐπειρῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα με μέρνησθε. *Lando autem vos, fratres, quòd per omnia mei memores estis.* 1 Cor. xi. 2.

23. As *Atheism is in all respects hateful*, so in this,—that it deprives human Nature of the means to exalt itself above human Frailty (*per omnia.*)

24. When a righteous War is begun, whether Men fight by open Force, or by secret Ambuscade, *it makes no difference in the Justice of the Proceeding* (*nihil ad justitiam interest.*)

25. He himself with his Horse set upon them so courageously *in the flank*, that he routed their main Battle, and forced them to take the River (*à latere.*)

26. The *Helvetians*, being confident that the *Romans* might be cut off from Provision of Corn, turned about and began to follow close, and provoke our Men *in the rear* (*à novissimo agmine.*)

27. Our Littleness, *in comparison of* the Bigness of their Bodies, is matter of Contempt with most of the *Gauls* (*præ.*)

28. If thou art pure and upright, thy former Condition shall be small *in comparison of the Increase of thy latter* (*præ ut posterior amplificabitur.*)

29. *Cæsar* thought he was now returning to a sound Mind, *in that* he offered of his own accord, what he had before flatly denied him, when he requested it (*quum.*)

30. My Work I have intitled by the Name of *Annals*, *in regard I have referred* every Thing to its proper Year (*quòd retulerim.*)

31. There were impartial Judges, who thought she was too hardly dealt withal, *in regard she was* a free and absolute Princess (*eo quòd fuerit.*)

32. The King thought, that *in regard of* the Equity of his Cause, he was most unjustly dealt withal; *in consideration of* his Royal Dignity, most unworthily; and *in respect of* his Services to the Church of *Rome*, most ungratefully (*pro.*)

33. Education is generally the worse *in proportion to* the Wealth and Grandeur of the Parents (*pro.*)

34. Both our Bodies and Estates are put into a better or worse Condition, *in proportion to* the Care we take of them, or the Neglect we are guilty of in regard to them (*pro.*)

35. When he had tarried among them about ten Days, he went down unto *Cæsarea*, and, the next Day *sitting in the Judgment-Seat*, commanded *Paul* to be brought to him (*pro tribunali sedens.*) Καθίσας ἐπὶ τῇ βήματι. Erant quæ de plano fieri poterant, majore non nisi pro tribunali. Hæc enim inter se opponuntur apud Suetonium, Paulum, et Papinianum. *Grotius.*

36. Friend, lend me three Loaves; for a Friend of mine *in his Journey* is come to me, and I have nothing to set before him (*ex viâ.*) ἐξ ὁδῶ.

37. Five Miles from *Cæsar's Camp*, there was a Town of the *Menapii*, by name *Titurium*. This the *Celtæ* fell to assailing with great Violence in their *Way* (*ex itinere.*)

38. Whether a greater Injury can be offered to a Prince, *you in your Prudence* judge. Certainly such a Wrong even private Men can never digest, much less Princes (*tu pro tuâ prudentiâ judicâris.*)

39. *In those Days* the Multitude being very great, and having nothing to eat, *Jesus* called his Disciples unto him; and saith unto them (*per eos dies.*) Ἐν ἐκείναις ταῖς ἡμέραις.

40. If the Theft be found in *his hands*, be it Ox, Ass, or Sheep, let him restore double (*penes eum.*)

41. *In this King's Days*, not only the Circuit of the City was enlarged, but also their Lands and Territories (*hoc rege.*)

42. Curse not the King, no not in thy Thought; and curse not the rich in thy Bedchamber: For a Bird of the Air shall carry the Voice, and that which hath Wings shall tell the matter (*ne per cogitationem quidem regi maledicito.*)

43. God spoke to *Abraham* in a Vision, to this purpose: Be of good Courage, *Abraham*, I will

be a Shield unto thee, and an exceeding great Reward (*per visum.*) ἐν ὁράματι, δι' ὀπλοσίας.

44. The wise Men being warned by God in a Dream, not to return to Herod, went into their own Country another way (*in somnis.*) κατ' ὄναρ.

45. Joseph, hearing that Archelaus had succeeded his Father Herod in the Kingdom, was afraid to go to Judæa; and, being warned by an Oracle in a Dream, went into the land of Galilee (*secundum quietem.*)

46. Some, when they take Revenge, are desirous the Party should know whence it comes: This is the more generous; for the Delight seems to be, not so much in doing the Hurt, as in making the Party repent. But base and crafty Cowards are like the Arrow that flies in the dark (*per tenebras.*)

47. He shews the Unreasonableness of his Adversaries, who, what they required of another, refused in their own case (*in se.*)

48. Whatsoever thy Hand findeth to do, do it with all thy Might: for there is no Work, nor Device, nor Knowledge, nor Wisdom, in the Grave, whither thou goest (*apud inferos, quò tu discedis.*)

49. Let every Man be fully persuaded in his own Mind of that Thing, which he either alloweth or doeth. For whatsoever we do, if our own secret Judgment consent not unto it, as fit and good to be done, the doing of it, to us is Sin, although the Thing itself be allowable (*apud se plenè certus esto.*)

50. In Virgil, at the end of his first Book of the Æneid, Iopas is introduced, singing a philosophical Song, at the Feast which Dido made, concerning the Motions of the Moon and Sun (*apud Virgilium.*)

51. He was a wise Son, in Plutarch, who, being told by a Friend, that his Father would disinherit him, answered, He will do nothing but what he

should do (*non faciet nisi faciendum.*) Thus should a Christian willingly resign up himself, in every Condition, to the Disposal of Providence.

52. *In our Forefathers Time*, these Things would have met with the utmost Disgrace (*apud majores nostros.*)

53. We take unspeakable pains to fetch up that above Ground, which, when we have it, serves us only to fight for. Nay, *we are not out of countenance to have those very Things in highest Esteem*, which Nature hath made lowest, and hid in the deepest Mines of the Earth (*non erubescimus summa apud nos haberi.*)

54. To restore the Protestant Religion, she had, with a settled and constant Resolution, determined in her Mind (*apud animum.*)

55. Jesus, knowing their Thoughts, said, Wherefore think ye Evil in your Hearts? (*cùm animis, &c.*)

56. There were certain of the Scribes sitting there, and reasoning in their Hearts, Why doth this Man thus speak Blasphemies? Who can forgive Sins, but God only? (*qui cùm suis animis sic cogitabant.*)

57. Why hast thou conceived this Thing in thine Heart? Thou hast not lied unto Men, but unto God (*Cur istam rem in animum induxisti tuum?*) τί ὅτι ἐγὼ ἐν τῇ καρδίᾳ σε τὸ πρᾶγμα τῆτο; τί ὅτι, [quare.] Id est, quid fuit causæ cur hoc in animum tuum induceres? Plena locutio, τί γέγονεν ὅτι [quid factum est ut.] Johan. xiv. 22. Grotius.

58. This is the only Comfort we have left us; we are in good hopes that these Calamities will not last long (*cùm bonâ spe.*)

59. This is the Obligation we are bound by, the Allegiance we all owe;—to bear the Casualties of this mortal State, and not to be disturbed at Things, which it is not in our Power to avoid (*nec iis perturbari, quæ vitare nostræ potestatis non est.*)

60. Wisdom is a Defence, and Money is a Defence: *but herein is the Pre-eminence of Wisdom;—that* when neither of them can shelter a Man, nor keep off the Calamity that invades him, this wonderfully supports, revives, and comforts the Souls of those who are Owners of it (*sed hoc excellentior est sapientia, quòd, &c.*)

61. I could not forbear signifying to your Majesty, upon this Opportunity offered, how cordially I desire, and how earnestly I implore the God of Peace, that this Truce may prove successful to both Parties, *and that it may conclude in a most firm Peace (atque in firmissimam pacem possit desinere.)*

62. In those very Actions, whereby we are especially perfected in this Life, we are not able to persist; we are forced with very Weariness, and that often, to interrupt them: *which Tediousness is not incident to those Operations that are in the state of Bliss, when our Union with God is compleat (quod quidem tædium cadere non potest in, &c.)*

63. Until that Time, no one, either Foot-soldier or Horseman, had gone over from Cæsar to Pompey; whereas they fled *in great numbers* every Day from Pompey to Cæsar (*benè.*)

64. They environed their whole Army with Carriages and Chariots, that there might be no hope of Flight left. *Into these they put the Women (èd.)*

65. They spread a Garment, and *cast therein* every Man the Ear-rings of his Prey (*èd conjece-runt.*)

66. Tullus chose the chief Citizens of Alba *into the Order of Senators*, to the end, that Part of the Republic also might be increased (*in patres legit.*)

67. Having taken this Camp, they with the same Violence attacked another; then a third, and a fourth, *and the rest in order*; and drove the Enemy out of all their Camps (*et deinceps reliqua.*)

68. *Cæsar* made him Centurion of the first Rank ; for it appeared, that by his means, in great measure, the Fort was saved (*magnâ ex parte.*)

69. Though *Pausanias* and *Lysander*, by their Valour, are thought to have enlarged the Dominion of the Spartans, yet they are not in the least to be compared to the wise *Lycurgus* (*ne minimâ quidem ex parte.*)

70. They love *Plutarch* much, are taken with *Lucian's* Wit, and with his pleasant way of writing. Of the Poets, they have *Aristophanes*, *Homer*, *Euripides*, and *Sophocles*, in *Aldus's* small print : And for Historians, they have *Thucydides*, *Herodotus*, and *Herodian* (*necnon Sophoclem ex minusculis Aldi formulis.*)

71. *Thara* died in the two hundred and fifth Year of her Age (*agens.*)

72. Philosophy professes that she will make good ; that whoever obeys her Laws, shall always be armed against Fortune ; shall have all Securities in himself of a good and happy Life ; in a word, shall ever be blessed (*denique.*) Hoc est, ut uno verbo dicam. En fin.

73. In a word, the whole Poem proveth itself to be the Work of our Author, when his Faculties were in full Vigour and Perfection ; at that exact Time of Life, when Years have ripened the Judgment, without diminishing the Imagination.

74. In the mean time he recovered his Spirits, and, coming to himself by degrees, he knew his Friends that stood round him (*hæc inter.*) ἐν οἷς. -

75. She again and again beseeched him to spare her Life. He denied it to be in his power to do it (*sibi integrum esse.*)

76. *Numa*, considering that this Fear of the Gods could not sink down into the Minds of the People without some Invention of a Miracle, pre-

tended that he had nocturnal Conferences with the Goddess *Egeria*: that by her Direction he instituted such Sacrifices as were most acceptable to the Gods (*descendere ad animos.*)

77. The greatest Misfortune that any Prince is capable of, is the being possessed of an Opinion that his Will is his Rule, and that all that is possible is lawful for him. *Cæsar*, says *Pliny*, *hath less in his Power upon this very account,—that every Thing is in his Power* (*Cæsari, cùm omnia licent, propter hoc minùs licet.*)

78. The World is generally of so restless a Disposition, that Men scarce ever fix upon the present; think not of the Minutes which they are now living, but of those which they are to live. Thus we are always in the Disposition of Life, but never in the Act (*victurus agimus semper, nec vivimus unquàm.*)

79. I know not how, but that same Repetition of the same Thing becomes Homer in a peculiar manner, and is worthy an ancient Poet. It is frequent also in Sacred Writ (*unicè decet.*)

80. Some Occasion of War was sought against the *Ædui*, but in vain; for being ordered to bring in Money and Armour, they brought also Victuals into the bargain (*insuper.*)

81. In the first place, as much as he values himself upon his natural Philosophy, never any Man's abounded more with Blunders and Absurdities (*principio: à primo.*)

82. 'Tis impossible to express what Sport thou hast made within. At first indeed I took thee for a cunning Fellow (*ac etiam primò.*)

83. Herein is Life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (*hæc est.*) Id est, in hoc situ est. Ἀὐτῇ ἐστὶν ἡ αἰώνιος ζωὴ. Ter. Andr. Act. i. Sc. i.

Hinc illæ lacrymæ, hæc (id est, ex hâc causâ) illa est misericordia.

CHAP. XXXIV.

The Rendering of the Particles Lest & Least.

1. BEHOLD, the Man is become as one of us, to know Good and Evil. *And now, lest he put forth his Hand to the Tree of Life also, and take and eat, and live for ever; therefore the Lord God sent him forth from the Garden of Eden, to till the Ground, from whence he was taken (nunc ergò ne fortè manum admoveat etiam vitali arbori.)* Aposiopesis properantis. *Intelligitur prospiciendum nobis erit.* Grotius.

2. As it was a Question, whether he should conquer; so this *at least* was certain, that he should die honorably, and with great Glory (*utique.*)

3. Mankind having no *infallible* (*fallere nescius*) Remedy against Ignorance, Misery, and Death, imagine *that some respite, some shelter, may at least* be found, by agreeing to banish them from their Meditation. This is the only Comfort they have been able to invent, under their numerous Calamities. But a most miserable Comfort it proves: because *it does not tend to the Removal of* (*non facit ad amoliendum*) these Evils, but only to the Concealment of them for a short season; and because, in thus concealing them, it hinders us from applying such proper Remedies as should remove them (*aliquid tamen respirationis, aliquid refugii.*)

4. He attempts improving upon *Democritus*, but, *in my Opinion at least*, whatever he would mend, he makes worse (*mihi quidem—depravare videtur.*)

5. He is not only an ill Man, who does an Injury, but who intends it also, *in my Judgment at least* (*me quidem iudice.*) *παρὰ γὰρ ἐμοὶ κρίτη.*

6. Those Men, whether they carry the Opinion they were really of, or seek to please *Varus's* Ears, confidently affirm *at least*, that the Affections of the whole Army are averse to *Curio* (*quidem certè.*)

7. There is a certain religious Modesty in some People; they will give bountifully if any body looks on, but not one Farthing perhaps without a Witness; or *at least*, not so much as otherwise (*certè.*)

8. Certainly nothing is pleasanter to a Man than Prudence, which *at least*, tho' it take away other Things, Old Age brings.

9. A poor Man, though he cannot requite an Obligation, can *acknowledge it at least* (*habere certè.*)

10. Since your own Nature is incurable, *yét at least do you by your Punishment* teach Mankind to look upon those Things as sacred, which you have violated (*at tu tuo supplicio.*)

11. I am sensible I could prove, and I have often insisted upon it, that the Latin Tongue is so far from the Barrenness which it is generally charged with, that it is more copious even than the Greek. Where have our Poets or Orators betrayed any Deficiency, either as to Richness, or Elegance of Expression, *at least when once provided with a Pattern to follow?* (*postea quidem quàm fuit quem imitarentur.*)

12. Having sacked the Town, they found *not the least* Gold in it; but of Meal, Wine, and Oil, a great Quantity (*ne tantillùm.*)

13. We are quite out of the way, if we imagine, that our Patience, and forgetting of Injuries, will *in the least* contribute to our Security (*vel tantillùm.*)

14. This is the only Time to treat of Peace, whilst each has Confidence in himself, and both of us seem equally matched : But, if Fortune shall give *any the least* Advantage to the one, he will not accept of Conditions of Peace, that thinks himself superior ; nor be contented with an equal Share, that is confident he shall have all (*paulum modò.*)

15. *Euripides* was born eighty Years *at least* after *Æsop's* Death (*minimùm.*)

16. My Journey by Land would at that Time have taken me up *at least* twelve Days ; especially having such a deal of heavy Baggage with me (*ut minimùm.*)

17. The *Janiculum* likewise was adjoined to the City, *lest at any time* it might prove to be a Fortress and Hold for the Enemies (*ne quandò.*)

Lest is sometimes understood ; as,

18. The *Spaniards* came to an Anchor, having Notice by their Pilots, that, if they proceeded any farther, *it was to be feared*, they might be driven by force of the Tide into the Northern Ocean (*verendum ne.*)

CHAP. XXXV.

The Rendering of the Particle Less.

1. THE Methods of God are beyond even Imagination ; *much less* can they be seen by human Eyes (*nedùm.*)

2. The Lord ordered *Moses* to go to *Pharaoh*, and demand of him to dismiss the *Israelites*. And *Moses* said, the *Israelites* themselves hearken not

to me, *much less that Pharaoh should hearken to me (nedùm ut.)*

3. After he had abstained from eating two Days, his Fever suddenly went off, and his Illness began to abate ; yet *nevertheless* he held on his Resolution (*nihilo seciàs.*)

4. Let those who dissent, dissent more civilly, and with more Moderation ; and *nevertheless* love one another (*nihilo minùs.*)

5. *Fabius Maximus* had not less Courage than *T. Sempronius*, than *C. Flaminius*, than *Varro* ; but he had a deeper reach.

6. *The less Fear, the less Danger* : Courage is its own Defence ; and the readiest way to escape Death, is boldly to face, and generously to despise it (*minus timoris, minus periculi.*)

7. They take a singular Delight in Fools ; and as it is a great Reproach (*in magno probro est*) to treat them contumeliously, so they are allowed to divert themselves with their Folly : for they think this a great Advantage to the Fools themselves. And, if any one is so severe and sour, as not to laugh at any of their ridiculous Sayings and Actions, none of them are committed to his Care ; for fear they should not be tenderly looked to by one to whom they would bring no Entertainment (*which is their only Talent*) much less any Profit (*ab eo cui non modò nulli usui, sed ne oblectamento quidem, quâ solâ dote valent, futuri essent.*)

8. It is better (as our Friend *Attilius* has no less learnedly than facetiously said) for a Man to be idle, than to do nothing (*eruditissimè simul et facetissimè dixit.*)

CHAP. XXXVI.

The Rendering of the Particle Little.

1. THE Sleep of a labouring Man is sweet, *whether he eat little or much*: but the Abundance of the Rich will not suffer him to sleep (*sive parum sive multum comederit*.)

2. Omitting such Arguments as seemed to me to have *little* Weight in them, I selected those which appeared to me to have the greatest Force (*parum*.)

3. I question not, but that the first *Originals* of the Roman State, and the Times next ensuing, will yield but *little* Pleasure to the generality of Readers (*minus præbitura voluptatis sint*.)

4. He was reproved by some of the Nobility, objecting to him, that he seemed to hate ill Citizens *too little*: but he regarded rather what was fit for him to do, than what others were likely to commend (*parum*.)

5. Of all Things, Anger should be excluded in punishing; for whoever comes to this Work in a Passion, will never observe that due Mediocrity that lies between *too much* and *too little* (*nimum et parum*.)

6. He is *a little* passionate; it may be, his Hair is ill cut, his Cloaths are ill put on, his Shoes are too big for him: But he is as good a Man as lives upon the Earth; but he is one of your Friends; but he has a vast Soul under this uncultivated Body (*paulò iracundior*.)

7. If a Man be *a little too much* addicted to his Pleasures; yet, if he be a Man in reality, and not in Name only, he hides and conceals his Desire

of Pleasure, for the very Shame (*paulò ad voluptates propensior.*)

8. By many Signs we may guess, that the Wits of our Nation are not inferior to any other, and that they have an excellent Mixture of the Spirit of the *French* and the *Spaniard*: And I am confident that we only want a *little more* Familiarity with the Ancients to exceed all the Moderns (*aliquanto plus.*)

9. The *Alban* Leader had as little Courage as Honesty. Therefore neither daring to keep his Ground, nor openly to run over to the Enemy, by little and little he withdraws towards the Mountains. (*non plus animi quàm fidei.*)

10. 'Twas excellently said of *Epicurus*, that Fortune has little to do with a wise Man (*exiguam intervenire.*)

11. Good Thoughts, though God accept them, yet, with regard to Men, differ but little from good Dreams, except they be put in act (*bonis somniis paulum distant.*)

12. Dead Flies cause the Ointment of the Apothecary to send forth a stinking Savour: so doth a little Folly him that is in Reputation for Wisdom and Honor (*paucula stultitia.*)

CHAP. XXXVII.

The Rendering of the Particle Like.

1. IN her Voyage between *Palma* and *Teneriff*, she was taken by four *French* Vessels, seeming (*in speciem quidè*m) Ships of Burden, but fitted and manned like *Privateers* (*prædatorium in modum.*)

2. The end of Wine bites like a Snake, and stings like a *Viper* (*Viperæ modo. Viperæ in modum.*)

3. The Wicked vanishes *like a Storm*; but the Righteous is established for ever (*procellæ ritu.*)

4. 'Tis hard to find the Man that says he has lived happily, and that removes from Life contented with the Years he has passed, *like a satisfied Guest from the Table* (*utî.*)

5. I grew *like a Cedar in Libanus*, and as a Cypress on the Mountains of *Hermon* (*quasi.*)

6. Man born of a Woman is cropped *like a Flower*: he fleeth also as a Shadow, and continueth not (*ceu.*)

7. Clear and round Dealing is the Honor of Man's Nature. Mixture of Falsehood, *like Alloy in Coin of Gold and Silver*, may make the Metal work the better, but it debases it (*ad instar.*)

8. Commentators, *like false Friends*, leave us when we have most occasion for them.

9. While we were at *Philippopolis*, we saw Rice growing, *like Wheat*, in the watery and marshy Grounds (*instar.*)

10. There appeared unto them cloven Tongues, *like as of Fire*, and it sat upon each of them (*quasi ignis.*) ὡσεὶ πυρὸς.

11. *Like a Blast*, or a barren Year, Inundations, and *excessive* (*nimius*) Rains, or other Evils in the course of Nature, so should the Avarice and Luxury of Princes be endured by those they oppress (*Quomodò—sic.*)

12. Will you, when you see Children at *Lacedæmon*, young Men at *Olympia*, receive the severest Strokes, and bear them quietly; will you, I say, upon the least twitch of Pain, cry out *like a Woman* (*muliebriter*)?

13. *Other like* Instances he produced out of the *Spanish History*, as he was mightily versed in the *Histories of all Nations* (*Alia id genus.*)

14. With these, and many *the like* Speeches, they had so wrought upon the Soldiers, that even the Lieutenants and Captains hardly thought it possible to quench their Choler (*in eundem modum.*)

15. Prejudice takes away a Man's Judgment, and doth so blind the Minds of Men, in Matters both of Religion and State, that, *like* dim Eyes, they can see nothing clearly (*perinde ac.*)

16. They that first taught the Christian Religion, were of mean Condition, being Fishermen, Weavers, and *the like* (*et si quid his simile.*)

CHAP. XXXVIII.

The Rendering of the Particle Long.

1. THE *Lacedæmonians* were a brave Nation, as long as the Laws of *Lycurgus* were in force (*dum.*)

2. A great and noble Soul bears with the ungrateful Man so long, till at last he makes him grateful: for obstinate and resolute Goodness will conquer the worst of Men (*tandiu, donec fecerit.*)

3. How long will the Unexperienced love want of Experience, and Scorners be fond of scorning, and Fools hate Knowledge? (*Quousque.*)

4. *Moses* and *Aaron* go to *Pharaoh*, and ask him, in the Name of the God of the *Hebrews*, how long he will refuse to submit to him (*quousque tandem.*)

5. As for Pain, if 'tis intolerable, the Extremity will destroy itself, and quickly dispatch you: if it stays long, you will be big enough to grapple with it (*si diutius duraverit.*)

6. When we could no longer forbear, we thought it good to be left at *Athens* alone; and sent *Timotheus* our Brother and Fellow-Labourer in the Gos-

pel of Christ, to establish you, and to comfort you, concerning your Faith (*cùm jam durare [pati] non possemus.*) μηκέτι ὑπερβύμεν *non ultrà ferentes.*

7. He answered, that the *French King* had not kept his Word, and that it was not along of him, that the Money was not repayed (*ne per se stetisse, quò minùs, &c.*)

8. Not long after, *Morton*, a Man most addicted to the *English*, accused of Treason, is cast into Prison (*non ita multùm pòst.*)

CHAP. XXXIX.

The Rendering of the Particle Man.

1. SOMETIMES it may be allowable for a *Man* to sigh, and that but seldom: Roaring out is not so; no, not to a Woman. For this is that Lamentation, which the twelve Tables prohibited the Use of at Funerals (*vir.*)

2. The Pharisees came unto him, tempting him, and saying unto him, *Is it lawful for a Man* to put away his Wife for every Cause? (*Licetne [fasne est] homini*) hoc est, *τινι, alicui.*

3. Let a *Man* look into the Waverings of *Cicero*, painted to the life by his own Pencil, in his Epistles to *Atticus*, and he will fly apace from Inconstancy and Irresolution in his Designs (*Inspiciut quis.*)

4. There is an Evil which I have seen under the Sun, and (*et quidem*) common among Men. A *Man* unto whom God hath given Riches, Wealth, and Honor, so that he wanteth nothing for his Soul, of all that he desireth, yet God giveth him not Power to eat thereof, but a Stranger eateth it. This is Vanity, and it is an evil Disease (*Vide-*

licet quòd alicui largitur Deus divitias, et opes, &c.)

5. *For a Man to wear out his Body with fasting, and to reject the other Delights of Nature, unless, by renouncing his own Satisfaction, he can either serve the Public, or promote the Happiness of others, for which he may expect a greater Recompence from God; this (hoc verò) they think the maddest Thing in the World, and an Argument of a Mind both cruel to itself, and ungrateful to the Author of Nature; as if we would not be beholden to him for his Favors, and therefore renounce all his Blessings (corpus exhaustire jejuniis.)*

6. *For a Man to be altogether unacquainted with our own Poets, is an Argument either of great Laziness, or foppish Delicacy (Rudem esse omnino in.)*

7. *It is better to hear the Rebuke of the Wise, than for a Man to hear the smooth Praises and Commendation of Fools (quàm si quis audiat.)*

8. *There is a Man whose Labor is in Wisdom, and in Knowledge, and in Equity: Yet to a Man that hath not laboured therein, shall he leave all that he hath. This also is Vanity, and a great Evil (Est non nemo, cujus labor cum sapientiâ, &c. conjunctus est.)*

9. *There cannot be a vainer Imagination, than to suppose any Thing can be well done, or sit easy upon a Man, if there be not somewhat of Nature and Inclination in it. That which is most a Man's own, is always most graceful (id maximè quemque decet, quod est. cujusque maximè suum.)*

10. *When we bemoan the Loss of our Friends Self is generally at the bottom. And for a Man to be troubled at his own Inconveniences, argues the Love of himself, not of his Friend (Et suis incommodis angî, non amicum, sed seipsum amantis est.)*

11. To say, that Councils and Synods may not err, tho' private Persons may; at first Sight is a merry Speech; *as if a Man should say*, that every single Soldier indeed may run away, but a whole Army cannot; especially having *Hannibal* for their Captain (*quasi dicas.*)

12. Is *any Man* able to point us to the Thing which is altogether new, and hath never been seen or heard of before? It may appear perhaps so to him, but that is to be imputed to the Shortness of human Life (*ecquis.*)

13. Surely a *Man shall see*, that the noblest Works have proceeded from Men that have had no Children; who have sought to express the Images of their Minds, where those of their Bodies have failed: so the Care of Posterity is most with them that have no Posterity (*Videre sanè est.*)

14. Shall I, *says a Man*, rather read *Cæcilimus's Synephebi*, or *Terence's Andria*, than both of these in *Menander*? (*inquit*) nempè *aliquis.*

15. They perished all to a *Man*, in Defence of the Country (*ad unum.*)

16. The Fish here swim in Shoals so thick, that a *Man may* sometimes take them with his Hand (*capias.*)

17. What shall a *Man do*? Vice usurps the seat of Virtue, and that which is worthy of Punishment, is counted noble and glorious (*quid facias.*)

18. A *Man could hardly bear* the Faults of others, if he were not sensible of so many of his own (*ægrè feras: toleres.*)

CHAP. XL.

The Rendering of the Particle Much.

1. HE that can talk with himself, will not much need the Discourse of another (*magnoperè.*)

2. I am pretty much in doubt, whether this were that *Ascanius*, or one elder than he, who had to his Mother *Crēusa*, whilst *Ilium* flourished, and who fled with his Father from thence (*haud nihil ambigo.*)

3. I took my Rise from the Commendation of our Nation, which, for diligent Skill in Navigation, much excels the rest (*facilè.*)

4. The Turkish Horses live much longer than ours. I have seen in Turkey a Horse as brisk and as lusty at twenty Years old, as ours are at eight (*haud paulò.*)

5. The King had always the Disadvantage to harbour Persons about him, who with their utmost Industry improved the Faults and Infirmities of the Court to the People: and again, as much as in them lay, rendered the People suspected, if not odious to the King (*quod in se fuit.*)

6. These Books (such is the natural Curiosity of Men) because they were prohibited, were much read; till, as many Times it comes to pass, being at last contemned, they grew out of request (*lectitabantur.*)

CHAP. XLI.

The Rendering of the Particle More.

1. IT is not so much as to be desired in Friendship, that my Friend should love me *more* than himself (*impensiùs.*)

2. Public Revenges commonly prove successful; as that for the Death of *Cæsar*, for the Death of *Pertinax*, for the Death of *Henry the Third of France*, and many more; but in private Revenges it is not so (*aliorumque complurium.*)

3. If any Uneasiness attacks the wise Man, 'tis never of such Force, *but that he has more reason to rejoice, than to be afflicted* (*quin plus habeat quidd gaudeat, quàm quodd, &c.*)

4. The continual dropping of Water does *not* more hollow a Stone, than the perpetual Whispers of ill Men make Impressions in the Heart of any Prince, that will always lie open to hear them: nor can any Man's Mind be sufficiently guarded from the Influence of continued Calumny and Backbiting (*nihilo magis.*)

5. The Discovery of a Man's self, by his Countenance, is a Weakness; *and so much the more, because* it is oftentimes more observed and believed than his Words (*eò magis, quodd, &c.*)

6. *This Man was counted worthy of more Glory than Moses*; inasmuch as he, who hath built the House, hath more Honor than the House (*Amplioris gloriæ hic præ Mose dignus est habitus.*) Πλειόνος δόξης ἔτος παρὰ Μωϋσῆν ἡξίωται. παρὰ [*præ*] hîc particula comparans. Satis fuerat dicere πλειόνος ἢ [*amplioris quàm*] aut πολλῆς παρὰ [*multæ*

præ.] Sed solent sæpè comparationes bis exprimi.
Grotius.

7. They do not study their Bellies at all : give them but Bread and Garlic, they desire nothing more (*præterea.*)

8. God resolved with himself never more to destroy all living Creatures from the face of the Earth (*deinceps.*)

9. The *Midianites*, being subdued by the *Israelites*, lifted up their *Heads no more* ; and there was Peace for forty Years. (*caput deinceps non, &c.*)

10. He that goes down to the Grave, shall return no more to his House ; nor shall his Place know him any more (*non deinceps repetet.*)

11. *Pharaoh* commanded the Officers and Taskmasters of the People, no more to supply the *Israelites* with Straw to make their Bricks, as heretofore, but to bid them go and gather it for themselves (*ne deinceps.*)

12. Eternal Life ! *What more* could a God of infinite Goodness promise, or the Soul of Man wish for ? (*Ecquid ultrà ? Ecquidnam præterea ?*)

13. *Noah* waited seven Days, and then sent the Dove out of the Ark, but she never more returned to him (*postea.*)

14. To repent is nothing else but for a Man to declare and profess that he will sin no more (*non ampliùs.*)

15. If you cannot send any of the *Germans* home again, yet suffer not any more to pass the *Rhine* (*at ne quos ampliùs.*)

16. Though he had no more than a thousand Horse with him, yet he cut in pieces a vast Number of the Enemy (*non ampliùs.*)

17. Better is a poor and wise Child, than an old and foolish King, who will no more be admonished

(*qui jam nescit edoceri.*) In Græco, Ὅς ἐκ ἑγνώ το
 ὡροσέχειν ἔτι.

18. The *Spaniards* refuse to grant a Truce for more than four Towns; and that only during the Treaty, and twenty Days after (*nisi pro.*)

19. So close they were in carrying on their Conspiraey, that they never conferred about this Matter more than two and two (*ut nunquam nisi bini, &c.*)

20. A City cannot be happy in a Sedition, nor a Family where the principal Members disagree: Much less can a Soul, whilst at variance with itself, have any taste of pure and genuine Pleasure (*Quò minus.*)

21. Even the Righteous is punished on the Earth, much more the Wicked and the Impious (*nedùm.*)

22. Hell and Death are open to the Lord, much more the Thoughts of Mankind.

23. A poor Man is hated by all his Brethren; much more do his Acquaintance withdraw from him.

24. Know ye not, that we shall judge Angels? How much more, Things that pertain to this Life? (*nedùm.*) μήτις βιωτικὰ; quanto magis hujus vitæ negotia?

25. Every Man is more ungovernable, in proportion as he is a worse Man: Mutiny and Discontent, and perpetual Uneasiness, are the sure Attendants of a profligate Mind (*pessimus quisque asperrimè rectorem patitur.*)

26. You have frequently exhorted me, that, if I had written any Letters with more Accuracy than others, I would collect and publish them. I have written such a Collection, yet without observing any Order of Time (for I was not writing a History) but just as they happened to come to hand (*ut epistolas si quas accuratiùs scripsissem.*)

27. *The more any Man excels in Greatness of Soul, the more desirous he is of being chief in the Government, or rather the only Man in it (Ut quisque maximè—ita maximè vult.)*

28. *Every Man ought to be regarded the more, the more he excels in the more quiet and peaceable Virtues of Modesty, Temperance, and Justice (Culendus est ita quisque maximè, ut quisque maximè.)*

29. No Man knows, but he that hath tried, how hard it is to get rid of (*extinguere*) the Custom of swearing: But yet it is certain, Men may do it by Resolution, and great Care of themselves: For he that can chuse whether he will speak or not, can chuse whether he will swear or not when he speaks. *The more inveterate a Custom is, the greater Care should be used to break ourselves of it (major consuetudo majorem intentionem flagitat.)*

30. For the Towns which ye have taken, lay down five hundred Talents of Silver; and, for the Damage which ye have done, five hundred more; if not, I will make War upon you (*altera quingenta.*)

31. *Jesus multiplied a few Loaves more than once, for the feeding many Thousands, who could testify it (non semel.)*

32. *I desire nothing more, than that I may be like myself, and they like themselves. Posterity will render to every Man his due Honor (Nihil ego malim.)*

33. *Darins, though he saw the Athenians had the Advantage of the Ground, yet depending upon the Number of his Forces, was eager to engage: and so much the more, because the Spartan Auxiliaries were not yet arrived (eoque magis, quòd.)*

34. If Modesty be joined with the Power of Eloquencè, nothing can raise greater Admiration; and so much the more if they are in a young Man.

35. The *English*, as well in *France* as *Scotland*, were every Day afraid of him, as he grew more and more ripe in Years (*magis magisque adolesco.*)

36. He began now to leave off his excessive Pride, and to come to the Knowledge of himself; the Pains of the Scourge of God increasing more and more every Moment (*magis ac magis.*)

37. If there be such a Thing as Decency in the World, undoubtedly nothing can be more so, than an Evenness and Consistency, both of one's whole Life in general, and of each particular Action in it: which a Man can never maintain, that disregards his own Genius, to imitate that of others (*Si quicquam decorum, nihil profectò magis.*)

38. Let a Man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God. Moreover, it is required in Stewards, that a Man be found faithful (*quod reliquum est autem.*)

39. Furthermore then, we beseech you, Brethren, and exhort you by the Lord Jesus, that, as ye have received how you ought to walk, so you would abound more and more (*Quod superest igitur. De cætero ergò.*) τὸ λοιπὸν ἔν.

40. The Past and the Present both put us upon the Rack; many of our Advantages do us an Injury: Memory calls back the Torment of Fear, and Forethought antedates it: No Man bears the present Burthen and no more (*nemo præsentibus tantùm miser est.*)

41. If we give Counsel, they are the more simple only that need it; if Alms, the poorer only are relieved: but by Prayer we do good to all (*simpliciores.*)

CHAP. XLII.

The Rendering of the Particle Most.

1. THE wise Man, in case of Adversity, supports himself by having long before considered, that such Accidents might come: which Consideration alone doth *most* weaken and allay all Afflictions (*maximè.*)

2. *Epaminondas* alone, of all Men living, was *most* in request, both for the Antiquity of his Family, and the Glory of his Ancestors, and his own Modesty (*unus omnium maximè florebat.*)

3. In conferring Kindnesses, it should be our principal Care *to do most* for him, by whom we are *most* beloved: Now, in judging of the Love that any one bears us, we are not to consider, like Boys and Children, any sudden Flashes and Heats of Passion, but rather a constant and well-settled Affection (*ei plurimum tribuere, à quo plurimum, &c.*)

4. We have this Principle ingrafted in our Souls, —that all good Men ought to be *most* grievously afflicted at the Death of their Relations (*quàm gravissimè.*)

5. He that considers the Order of Nature, the Vicissitudes of Life, and the Frailty of Mankind, is not melancholy when he considers these Things; but is *then most principally* employed in the Exercise of Wisdom (*tum vel maximè.*)

6. We have always esteemed your City, flourishing in Industry, Wealth, and Learning, fit to be compared *with any of the most noble Cities of Europe* (*cum nobilissimis quibusque urbibus.*)

7. *Slavery is the Punishment generally of the most heinous Crimes*: For this they reckon equally terrible to the Criminals, and more for the Interest of the Public, than if they were in haste to kill the Offenders outright, and to put them out of the way directly. For there comes more Profit of their Labor than of their Death; and by their Example they deter others the longer from the like Enormities (*Gravissima quæque scelera servitutis incommodo ferè puniuntur.*)

8. The Ship burnt two Days together, and most of her Ordnance, being over-charged with Powder, flew in Pieces with a horrible Noise (*tormenta pleraque omnia.*)

9. I carried with me most of *Plato*, a good deal of *Aristotle*; likewise *Theophrastus* on the Plants, which, to my great Regret, was in divers Places imperfect; for, having laid it carelessly by, a Monkey had fallen upon it, and had torn out several Leaves (*Platonis opera pleraque, Aristotelis plura.*)

10. Most Men consider more the Person that speaks, than the Things he says (*Plerique omnes.*)

11. Most Men love rather to hear Evil of others than Good, and are secretly pleased with ill Reports, and drink them in (*combibunt*) with Greediness and Delight: though at the same Time, they have so much Justice, as to hate those that propagate them; and so much Wit, as to conclude, that those very Persons will do the same for them, in another Place and Company (*Homines ferè plerumque.*)

12. Men, for the most part, injure others, with a Design to compass what they have a great Desire for (*maximam partem.*)

13. In his Right-Hand, unless he chuse rather to have it free, he carries a light Spear, painted for the most part with green (*ut plurimum.*)

14. *These are most of the Acts that were done at home and abroad, during the Reign of Romulus ; none of which contradicted the Belief of his divine Original, or his supposed Divinity after Death (Hæc fermè gesta sunt.)*

15. I question not but a great many will wonder, when they find it recited among the Accomplishments of *Epaminondas*, that he danced finely, and sung skilfully to the Flute. *But these will be mostly such* as, being ignorant of the *Grecian* Learning, think nothing right, but what suits with their own Customs (*Sed hi erunt ferè.*)

16. The Reason of a Siege uses to be *this mostly* ; —that the Enemies may be kept from Corn (*hæc ferè.*)

CHAP. XLIII.

The Rendering of the Particle Must.

1. THE rich Man, even when he has done Wrong, threatens ; the poor Man, even when he has suffered Wrong, *must supplicate* (*supplicet oportet.*)

2. I am in great hopes, that it falls out well for me, that I am to be put to Death. For one of these two Things *must be* ; either that Death utterly takes away all Sense, or that Men at their Death shift their Habitations from Places upon Earth, to some other Place (*sit necesse est.*)

3. Those that desire to be feared, *must needs* themselves fear the same Persons, by whom they are feared.

4. Know you not the Use of Money ? buy Bread with it, Herbs, Wine, and all other Things, which human Nature *must be in pain* if they be denied her (*doleat.*)

5. You shall learn of him as long as you desire ; and certainly so long you *must needs desire it*, as you find yourself improved by it (*velle debetis.*)

6. All that govern a Commonwealth *must take care* that it be plentifully furnished with those Things that are necessary (*consulere debebunt.*)

7. When you behold many Men not deterred by Pain from the Prosecution and obtaining of their proposed Object ; you *must either conclude*, that Pain is no Evil, or that it is so small a one, that it is swallowed up by Valour, so as not to appear at all (*debeas existimare.*)

8. *Care must be taken*, that Reason rule that part of the Soul that ought to obey. How ? you will say.—As a Lord his Slave ; as a General his Soldier ; as a Parent his Child (*Videndum est.*)

9. Tully said, the Romans *must have returned* to their Cottages, if they should have been bound to restore to every body his own (*Romanis redendum.*)

CHAP. XLIV.

The Rendering of the Particle Nay.

1. THEY shall put you out of the Synagogues : *Nay*, the Time cometh, that whoever killeth you will think that he doeth God Service (*Atque adedò.*)
 ἀλλ' ἔρχεται ὥρα· ἰμὲν verò tempus venit. Sic ἀλλὰ sumitur 2 Cor. vii. 11. uti notat Grotius : Ἰδὲ γὰρ αὐτὸ τῆτε, τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς, πόσῃ καίπερ γάσαιο ἐν ὑμῖν σπεῖδῃ, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθῃσιν, ἀλλὰ ζῆλον. ἀλλ' ἐκδίκησιν !
Ecce enim vel hoc ipsum, quod secundum Deum doluistis, quantam vobis peperit sollicitudinem ; imò

excusationem, imò indignationem, imò timorem, imò desiderium, imò æmulationem, imò vindictam!

2. Is it fit that the Enemies of the Republic should be suffered to swagger thus in the City? *nay, and in the Senate too (atque adèd) ?*

3. Painters and Statuaries, *nay, and Poets too*, are every one for having their Work 'viewed by the People; that whatever is found fault with by the Generality may be amended (*et verò etiam Poëtæ.*)

4. Samuel said to Saul, Why didst thou not obey the Lord? And Saul answered, *Nay, but indeed* I have obeyed the Lord, and finished the Expedition to which he sent me (*Imò verò. Imò enimverò.*)

5. Our Desires ruin not particular Men, but entire Families; *nay, and often overthrow whole Commonwealths (totas etiam.)*

6. Men may learn Gratitude of dumb Creatures. Dogs are the Defenders of the House where they are fed: *Nay, farther*, they die in Defence of their Masters, if any sudden Danger threatens them (*quin et.*)

7. If Man or Woman *be proved guilty of a stolen Embrace (convincatur furtivæ libidinis)* before their Marriage, they are severely punished, and denied the Privilege of Marriage for ever after, unless the Fault be forgiven by the Prince's Pardon: *Nay, farther*, the Master and Mistress of the Family where the 'Trespass was committed, as *having been wanting in their Care and Duty*, are exposed to great Reproach and Infamy (*Sed et, &c. tanquàm suas partes parùm diligenter tutati, objacent, &c.*)

CHAP. XLV.

The Rendering of the Particle Near.

1. METHOUGHT I saw seven Ears growing upon the same Stalk, full and goodly ; *near* which there sprung up seven more, thin and small, and burnt up with Heat (*secundùm.*)

2. Cato, *who was near of the same Age with him*, tells us, 'twas an usual Saying of Scripio's, That he never was less at leisure, than when he was at leisure ; nor less alone, than when he was alone (*qui fuit ferè ejus æqualis.*)

3. He was a Man of great Industry and Sagacity in Business, which he delighted in exceedingly ; and preserved so great a Vigour of Mind even to his Death (when he was *very near* eighty Years of Age), that some who had known him in his younger Years, did believe him to have much quicker Parts in his Age, than before (*annos propè jam.*)

4. And *Israel* said to *Joseph*, Bring the Children to me, that I may bless them. And when he had brought them *near*, he kissed and blessed them (*propiùs.*)

5. Finding his Wealth wear away, he withdrew from *Rome* into *Asia*, and was then *as near* the state of an exiled Person, as he was afterwards to the state of an Emperor (*tam propè à.*)

CHAP. XLVI.

The Rendering of the Particle Next.

1. WE must take care, first, that our Bounty be not prejudicial, both to those very Men that we shall seem to oblige, and others; *next*, that our Bounty be not beyond our Abilities; *and then*, that we give to every one according to his Merit (*deinde—tum.*)

2. *Romulus*, being now well enough pleased with his Strength, provides *in the next place* Wisdom to his Strength. He creates an hundred Senators (*consilium deinde.*)

3. Having given an Account of the Duties of young Men, which are available for the Attainment of Glory; we are *next* to discourse of Beneficence and Liberality (*deinceps.*)

4. We are to regard in the first Place our Country and Parents; then our Children and Family; *next* our Kindred.

5. As soon as I had taken the Sceptre, I began my Reign with securing God's Service, and the Religion I had been both born in, bred in, and, I hope, shall die in. *Next*, that I might make the better Progress in the Art of ruling well, I long and seriously considered that Matter with myself (*Jam.*)

6. *Fortigern* was, for his incestuous Marriage with his own Daughter, condemned (as *Nemius* informs us, the most ancient of all our Historians, *next to Gildas*) by *St. German*; and his Son *Fortimer* set up in his stead (*post.*)

7. Good Education gives the Advantage of Habit and Custom; and Custom is of mighty Force. It is, as *Pliny* in one of his Epistles says of it, *the*

most powerful and effectual Master in every kind (*efficacissimus omnium rerum Magister*). It is an acquired, and a sort of second Nature, and, next to Nature itself, a Principle of greatest Power. Custom bears a great Sway in all human Actions. Men love those Things, and do them with Ease, to which they have been long inured and accustomed : and, on the contrary, Men go against Custom with great Regret and Uneasiness (*post ipsam Naturam.*)

8. Next to the Gods, there is nothing so capable of contributing to the Happiness and Welfare of Men, as Men (*secundùm.*)

9. Upon this Assurance of his Strength, he denounces War against the *Sabines* ; a People in those Days the most puissant and mighty, both in Men and Ammunition, next to the *Tuscans* (*proximè.*)

10. *Callicratidas* was Admiral of the Navy, next after *Lysander*, the *Lacedæmonian* (*proximus post.*)

11. Our necessary Desires may be satisfied with next to nothing ; for the Riches of Nature are low-priced (*penè nihilo.*)

CHAP. XLVII.

The Rendering of the Particle Never.

1. NOTHING comes to a Man in this World without Labor ; and yet, whatever is got, though it be procured with never so great Pains, we must leave it behind us (*quantisvis laboribus comparatum sit.*)

2. There are some peculiar Ways and Manners in Men, which will appear, and discover what they are, let them use never so much Care to conceal them (*quantuscunque.*)

3. It is very certain, that the old Man might have won their Hearts *with never so little* Liberality : His excessive Severity did harm, and that ancient Rigour, which we in our time are not able to bear (*quantuluscunque.*)

4. The Indisposition of a Friend lately suggested (*admoneo*) to me, that we were then best when we are sick. For what sick Person is disturbed with Avarice or Lust ? *He pursues no Amours (non amoribus servit)* ; he covets no Honors, he neglects Riches ; and *let him have never so little, as being about to leave it, he thinks he has enough (et quantumcunque, ut relicturus, satis habet.)*

5. To speak copiously and prudently withal, is better than to think *never so acutely* without Eloquence ; because thinking turns in itself, but Eloquence reaches to others (*vel acutissimè.*)

6. *Though* an Instrument *be never so little out of Tune*, yet this uses to be observed by a skilful Musician (*quamvis paulùm discrepet.*)

7. Men of Valour feel not their Wounds in the Field ; or, feel them they do, but choose to die rather than *be beat off never so little* from their Post of Honor (*tantùm modò dimoveri.*)

8. If these Places were at all improved, and Nature assisted *never so little* by Art, for aught I know, the Sun would not shine upon a better Country (*paululùm modò.*)

9. The King will do it without any scruple, if Pompey says he likes it *never so little* (*paulùm modò.*)

10. The Bridges are ill-built, and the Planks are set so wide and gaping from one another, that you can scarce go over them safe on Horseback, *if you are never so careful (quantumvis advertas.)*

11. If the Hawk *misses his aim never so little*, presently the Crane runs him through with his

Bill, and down he tumbles dead to the Ground
(*minimum aberret.*)

12. If a Man's Wit be wandering, let him study Mathematics; for in mathematical Demonstrations, if his Mind rambles *never so little*, he must begin again (*rel minimum.*)

13. The People of Rome preferred their Commonwealth, *though never so much* shattered with civil Broils, before the intolerable Yoke of their Emperors (*quamlibet.*)

14. Think not that the most High God will regard your Presents, and accept your Libations, *tho' never so many.*

15. You will not easily see, all over Turkey, any thing of a neat House, *tho' of a Man never so great, never so rich.* The common sort live in Huts and Cottages (*quamvis.*)

16. Your rich and great Men think they have done a Kindness, when themselves have received *never so great a one* (*quamvis magnum aliquod.*)

17. Some, flinging their Weapons shamefully away, went blindly into the Water; others lingering upon the Banks, between the Thoughts of flying and fighting, were trod under foot. *Never had the Romans before that Day a more desperate Battle* (*Non alia antè Romana pugna atrocior fuit.*)

18. It must necessarily be acknowledged that the World had a Beginning; *otherwise those things which are in their own Nature corruptible, had never been able* from all Eternity to have held out against those forcible and violent Assaults, which in an infinite Duration must have happened (*neque enim quæ naturâ sunt corruptibilia [quæ mortali sunt corpore] potuissent.*)

CHAP. XLVIII.

The Rendering of the Particle No.

1. THE common People admire and extol mightily those, in whom they think they see any rare and extraordinary Qualities; but they despise and slight those, in whom they reckon there is no Virtue, no Spirit, no Courage (*nihil.*)

2. No Harm can possibly happen to a good Man either dead or alive; nor will his Affairs ever be unregarded by the immortal Gods.

3. *Callimachus* has an Epigram upon *Cleombrotus*, who, he says, tho' no Misfortune had befallen him, threw himself down from a Wall into the Sea, upon reading *Plato's* Dialogue of the Miseries of Life.

4. They looked when he should have swollen, or fallen down dead suddenly: but after they had looked a good while, and saw no harm come to him, they changed their Minds, and said that he was a God (*nihil incommodi accidere.*) μηδὲν ἄτοπον, *nihil mali.* Hoc sensu vox ἄτοπον est in Græcâ versione Jobi iv. 8. et apud Theophrastum iv. 15. *Grotius.*

5. You know that I no more use to speak Greek in a Latin Discourse, than Latin in a Greek one (*non plus.*)

6. He that tempts a Woman to Incontinence, is in no less Danger and Jeopardy, than if he had committed it. For they reckon, that a laid and studied Design of committing any Crime, is equal to the Fact itself; since its not taking effect does not make the Person, that did all that in him lay in order to it, at all the less guilty (*Solicitâsse ad stuprum, nihilo minùs quàm stuprâsse periculi est.*)

7. I have written these Things to you, *as supposing them no less unknown, nor less agreeable to you, than they were to myself*; for nothing more delights you, as well as myself, than the Works of Nature (*quia nec minùs ignota quàm mihi, nec minùs grata credebam.*)

8. Mere Speculation is a very raw and rude Thing, in comparison of that true and distinct Knowledge, which is gotten by Practice and Experience. The most knowing Man in the Art and Rules of Navigation is *no-body* in comparison of an experienced Pilot and Seamen. Because Knowledge, perfected by Practice, is as much different from mere Speculation, as the Skill of doing a Thing is from being told how a Thing is to be done. For Men may easily mistake Rules, but frequent Practice and Experience are seldom deceived (*nihil est.*)

9. We have received *no small* Satisfaction from this Peace, as believing it will prove to the common Benefit of both Nations, and to the *no slight* Detriment of our Enemies (*haud mediocris.*)

10. The barbarous People *shewed us no little Kindness*: for they kindled a Fire, and received us every one, because of the present Rain, and because of the Cold (*non vulgari humanitate erga nos usi sunt.*) *παρεῖχον ἑ τὴν τυχεῖσαν φιλανθρωπίαν ἡμῖν.*

11. At those Fortifications, Cæsar had placed Volusenus with the ninth Legion. To this Man, because he *was in no very good state of Health*, he sent Lentulus to assist him (*valetudine minùs commodà utebatur.*)

12. It was a notable Story, that of Vedius Pollio, upon his inviting Augustus to Supper. One of his Boys happened to break a Glass; and his Master, in a Rage, commanded him to be thrown into a Pond to feed his Lampreys. The

Boy was seized, but broke loose, and threw himself at *Augustus's* Feet, only desiring that he might not die that Death. *Cæsar*, in Abhorrence of the Barbarity, presently ordered all the rest of the Glasses to be broke, the Boy to be released, and the Pond to be filled up, *that there might be no further room for an Inhumanity of that Nature (ne quis porrò locus foret.)*

13. Forasmuch as the Enemy was *no farther off* than a Dart might be cast, *Cæsar* gave the sign of Battle (*non longiùs aberat, quàm quò.*)

14. He that remembereth our yesterday's Dispute, is in *no great Danger of not* thinking Death either to be desired, or at least not to be feared (*haud sanè periculum est, ne non.*)

15. Let *no one of us* excel the rest ; but, if there be any such, let him go elsewhere, and live among others. Is not this so in all Commonwealths ? Do they not hate all Eminency in Virtue ? (*nemo de nobis unus.*)

16. *Cæsar*, speaking a Word or two to them touching his Mildness, that they might be in the less Fear, spared them all, and ordered his Soldiers *that none of them should be hurt*, and that they should lose nothing of what was theirs (*ne qui eorum violarentur.*)

17. *Canius* comes himself early, sees no Fisherman's Boat, inquires of the next Neighbour, whether it was any Holiday with the Fishermen, *because he saw none of them (quòd eos nullos videret.)*

18. Their Bodies are vigorous and healthy, their Strength beyond their Stature, *and that none of the lowest (nec ea tamen improcera.)*

19. *Though they have none of the fruitfulest Soil, nor the best Air in the World*, yet they so fortify themselves by their temperate course of Life, against the Unhealthiness of the Air, and, by their

Industry, they so *mend* (*medentur*) their Soil, that there is no where to be seen a greater Increase of Corn and Cattle ; nor are there healthier Men to be found, and freer from Diseases, than among them (*Quum neque solo sint usquequaque fertili, nec admodum salubri cælo.*)

20. No Man is mistaken for himself alone, but draws in others into the same Mistake with himself (*nemo, &c. sed, &c.*) *Unusquisque* subintel-
ligitur in *nemo* :

Qui fit, Mæcenas, ut nemo, &c.

21. As to all Parts of Learning he was almost illiterate, and thought no other Part of History so considerable, as what related to his own Family, in which, *no doubt*, there had been some very memorable Persons (*nimirum scilicet.*)

22. *Themistocles*, *no doubt*, was in the right, when he thought it more for the Honor of a Ruler to gain his Point by Request, than by Command (*omni procul dubio.*)

23. The Law was our Schoolmaster, to bring us unto Christ, that we might be justified by Faith ; but, after that Faith is come, we are *no longer* under a Schoolmaster (*non jam.*) ἔκ ἐτι.

24. It was well said by *Pittacus*, who was reckoned in the number of the seven wise Men, when the *Mitylenians* would have given him many thousand Acres of Land, Do not, I beseech you, give me what many may envy, and more covet. Wherefore *I will have no more of those than an hundred Acres*, which may both testify the *Reasonableness* (*æquitas*) of my own Mind, and your good Will. For small Gifts are lasting ; but rich ones do not use to be of any long Continuance (*ex istis nolo amplius quàm centum jugera.*)

25. This Life is wholly in order to the other. Do but make sure to live well, and there is *no need*

(*nihil opus*) of living long. Some live a great pace, and, by continual Diligence and Industry in serving God, and doing good, do really dispatch more of the Business of Life in a few Years, than others do in a whole Age; *who (qui quidem)* go such a pace towards Heaven, *as if they were in no haste to get thither (quasi illò pervenire non nimis festinent. Velut si eo potiri non magnopere velint.)*

26. Since it would be to no purpose to dispute about Right, *if there be no such Thing as Right*, it will be necessary for us to confute this Error in the first place (*si ipsum jus nullum.*)

27. He was of an imperious Nature, and *nothing* wary in disobliging and provoking other Men, and had too much Courage in offending and incensing them: But, after having offended and incensed them, he was of so unhappy feminine a Temper, that he was always in a terrible Fright and Apprehension of them (*prorsùs non.*)

28. Neither is Temperance desirable for its own sake, nor Patience, nor Industry; *no, nor Fortitude neither*: but these we pursue after, as the best Cure for the Solitudes and Disasters of human Life (*ne fortitudo quidem.*)

29. I have fed you with Milk, and not with Meat; for hitherto ye were not able to bear it: *no, nor even yet are ye able (sed ne nunc quidem potestis.)* ἀλλ' ἔτι ἐστὶ νῦν δύνασθαι.

30. Jesus saith unto him, *See thou tell no Man*, but go thy way, shew thyself to the Priest, and offer the Gift that Moses commanded, for a Testimony unto them (*Vide ne cui dicas.*) Ὁρα μηδενὶ εἰπῆς.

31. When the Barbarians saw the venomous Beast hang on his Hand, they said among themselves, *No doubt this Man is a Murderer*: whom, tho' he hath escaped the Sea, yet Vengeance suffereth not to live (*Omninò.*) Πάντως, utique.

32. If a good Man should have such a Power, as that, by snapping his Fingers, he could slip his Name cunningly into rich People's Wills, he would not make use of this Power; *no, not although he were fully assured that no one living would suspect it (ne si exploratum quidem habeat.)*

33. England *has no need* of foreign Aid, which has Strength enough in herself to defend herself and hers, and repel foreign Force (*Angliæ nihil opus.*)

34. He who is grieved that another should enjoy those Advantages, which are *no ways prejudicial* to himself, is in truth envious (*nihil noceant.*)

CHAP. XLIX.

The Rendering of the Particle Not.

1. *HERCULES* is gone to the Gods: he had never gone, had he *not*, while he lived among Men, secured his Passage thither (*nisi.*)

2. We are so far from being unwilling to be written against, that we desire nothing more; for in Greece itself, Philosophy had never been in so great Reputation, had it *not* been brought into request by the Disputations and different Judgments of the greatest Scholars.

3. As oft soever as he engaged with the *Romans* in *Italy*, he always came off superior. *And, had he not been weakened* by the Envy of his Countrymen at home, he seems to have been capable of conquering them (*Quod nisi, &c. debilitatus esset.*)

4. All Actions seem more laudable, that are done without Ostentation, and calling the People to witness: *not that they are to be run away from*; for all good Works love to be placed in the Light;

but yet Virtue can have no Theatre more ample than its own Conscience (*non quò fugiendus sit.*)

5. I will first lay down a Definition of Pleasure; *not that I suppose* you want any such Information, but that we may proceed more regularly (*non quò, &c. arbitrer.*)

6. Grief wears away by degrees: *not that* the Evil itself is wont to receive any Change, or can admit it; but Use teaches that Lesson which Reason ought to have done;—that those Things that appear great, are in reality little.

7. Two Arts they owe to us, Printing and the making of Paper; *and not intirely to us neither*, for a good part of the Invention was their own (*nec solis tamen nobis.*)

8. As for such Things as are to be exported, they think it more adviseable to carry them out themselves, than that others should come and fetch them; to the end, they may the better understand the State of the neighbouring Countries, *and not forget the Use and Art of Navigation* (*neque maritimarum rerum usum et peritiam oblitum eant.*)

9. Seneca, who was somewhat dubious sometimes, as to the future Condition of the Soul, yet could tell his dear *Lucilius*, with what Pleasure he could think of it: for the Soul hath this mark of Divinity in it;—*that it is delighted with Divine Speculations, and converses with them as with Matters not foreign, but which nearly concern it* (*quòd illum divina delectant, nec ut alienis interest, sed ut suis.*)

10. He exhorted his Soldiers to retain the Memory of their Valour, *and not* to be confounded, but to receive the Enemy's Charge bravely (*nen.*)

11. In all Pleasures whatsoever, they observe this Rule,—that a lesser Joy may not hinder a greater, *and that Pleasure may not breed Pain*,

which they think does always follow dishonest Pleasures (*neu dolorem aliquando voluptas pariat.*)

12. Contract *not* Friendship with a passionate Man, nor converse with one that is choleric (*Noli.*)

13. Violent Love is *not at all*, or not much removed from Madness (*nihil.*)

14. To-morrow I will send down such a Storm of Hail, as has *not* been in *Egypt*, since the Foundation of it to this Day (*nullus.*)

15. The *Israelites* inquired of the Lord, whether they should again go out to Battle against the *Benjamites*, or not (*an contrà, an secùs*) ?

16. Have you any Thing to alledge, *why* we should *not* dismiss our Friends, the Stoics (*quin*) ?

17. *Does not* Dionysius seem plainly enough to have declared by *Damocles*, that nothing could be happy to the Man, who had always some Terror hanging over him (*satisne videtur*) ?

18. There are other Philosophers, and those too of considerable Note (*et hi quidem magni atque nobiles*) who believe the World to be administered and governed by a Divine Wisdom and Direction ; and *not only* so, but that the same Deities consult and provide for the comfortable Subsistence of Man (*neque verò id solum.*) εἰ μόνον ἐξ, 2 Cor. viii. 19.

19. God sent a Murrain upon *Pharaoh's* Cattle, upon his Horses, Asses, Camels, Oxen, Sheep, and Goats. But *not even* so did *Pharaoh* dismiss the *Israelites* (*ne sic quidem.*) εἰδὲ καὶ ὧς.

20. *Aristotle* happening to light upon a long-tongued loquacious Fellow, who, in a tedious impertinent Story, was every Sentence putting in, And is not this wonderful, *Aristotle* ? *Not at all*, quoth the Philosopher : but this indeed were wonderful, if any one, endued with a pair of Feet, could bear thee and thy Loquacity (*Minimè id quidem.*)

21. *Paul*, having passed through the upper Coasts, came to *Ephesus*: And, finding certain Disciples, he said unto them, Have ye received the Holy Ghost, since ye believed? And they said unto him, *We have not so much as heard whether there be any Holy Ghost* (*Nos verò ne quidem, an Spiritus Sanctus sit, audivimus.*) Ἄλλ' ἐδὲ, εἰ Πνεῦμα ἅγιόν ἐστιν, ἠκέσαμεν.

22. They send back word, that they do not value their Goods and Lands *this*, in comparison of the King's Favor (*ne tantilli.*)

23. Upon their Days of Fasting, they take neither bit nor drop: nay, *they dare not so much as wash their Mouths with Water* (*nec audent.*)

24. Fornication, and all Uncleaness, or Covetousness, *let it not be once named amongst you*, as becometh Saints (*nec [ne quidem] nominetur.*) μηδὲ ὄνομαζέσθω ἐν ὑμῖν.

25. Before the third, *who was not far off neither*, could come up, he dispatches the other *Curia* also (*qui nec procul aberat.*)

26. 'Tis the Duty of a Judge always in Causes to follow the Truth; of an Advocate, to defend sometimes what is like Truth, *tho' it be not exactly so* (*etsi minùs verum sit.*)

27. An Acquaintance that does *not* please *very well*, wise Men think it more decent to break by degrees, than to cut it asunder all at once (*minùs.*)

28. The Air is so mild and temperate, that the Summers are *not so* scorching, and the Winters mighty gentle (*minùs.*)

29. Say not thou, What is the Reason that the former Days were better than these? For thou dost *not* inquire *wisely* concerning this (*parùm sapienter.*)

30. *Speusippus* caused the Pictures of Joy and Gladness to be set round about his School, to

to signify that the Business of Education ought to be rendered as pleasant as may be. *And indeed (Et verò)* Children stand in need of all the Enticements and Encouragements to Learning and Goodness. *Fear, says Tully, will not teach a Man his Duty, and hold him to it for any long Time:* for, when that is removed, Nature will break loose, and do like itself (*Metus haud diuturni magister officii.*)

31. There are some Reasons of State to encourage your Majesty *not* to reject these miserable Creatures flying to you for Succour. But I am unwilling that you, so great a King, should be induced to the Defence of the Calamitous by any other Arguments, than your own Piety, Royal Benignity, and Magnanimity (*ut ne.*)

32. *Alcibiades* advised his Friend *not* to give any Answer 'till he had run over the Letters of the Alphabet (*ne quid responderet.*)

33. If a wise Man be ready to perish for Hunger, may he not take away Victuals from another that is good for nothing? *Not at all;* for my Life is not more useful to me, than such a Disposition of Mind, as to wrong no one for my private Advantage (*minimè verò.*)

34. *Pliny says*, in a certain Place, that Hares and Partridges do *not* grow fat (*negat.*)

35. *Dionysius* the Tyrant, having supped with some *Lacedæmonians*, said, he did *not* like their black Broth, which was the prime Dish of the Table. Then the Cook replied, No wonder, Sir, for you had not the proper Seasoning. What is that, says he, I pray? Hard Hunting, Sweat, Hunger, Thirst. Those are the only Sauces the *Lacedæmonians* use (*negavit.*)

36. Let us hold this as a Maxim both at home and abroad, as well as in every Condition of Life,

that we be implacable towards ourselves, but easily reconciled even to those *who cannot forgive any but themselves* (*qui dare veniam nisi sibi nesciunt.*)

37. Next to Piety towards God, and Righteousness to Men, nothing is thought a more significant Commendation, than that a Man was never, or very rarely, heard to speak ill of any one. It was a singular Character of a *Roman Gentleman*, *He knew not what it was to give any Man an ill Word* (*Nescivit quid esset maledicere.*)

CHAP. L.

The Rendering of the Particle Now.

1. LOOK towards Heaven, and number the Stars, if thou canst number them: *now* so numerous shall thy Progeny be (*atqui.*)

2. Poets were in no Credit among the old *Romans*. Cato objected it by way of Reproach to *M. Nobilior*, that he had carried Poets into his Province. *Now* he hath taken *Ennius* along with him into *Ætolia*, as is well known (*autem.*)

3. He that maintains that Riches are to be despised, ought to shew himself above all Gain. *Now* he shewed himself such a Man (*at ille.*)

4. *Now* we must speak of the Order which is to be observed in our Words and Actions (*deinceps.*)

5. *Now when* *Cæsar* perceived that the Enemy was possessed of the Hill, and that they could not easily be dismounted; he resolved to defer fighting a little (*Quod ubi.*) *Quod* videtur abundare; aut certè connectioni servit.

6. *Now if* the *Greeks* read the Works of one another, why should not the *Latins* do the same (*quòd si*)?

7. The Stage is more beholden to Love, than the Life of Man. For, as to the Stage, Love is always Matter of Comedy, *and now and then of Tragedy too*: But in Life it does much Mischief; sometimes like a Syren, sometimes like a Fury (*quandoque etiam et Tragædiæ.*)

8. Now concerning the Collection for the Saints, as I have given order to the Churches of Galatia, even so do ye (*Quod ad collectam attinet in sanctos conferendam.*) Περὶ δὲ τῆς λογίας τῆς εἰς τὰς ἀγίας.

9. John forbad him, saying, I have need to be baptized of thee; and comest thou to me? And Jesus answering said unto him, *Suffer it to be so now*: for thus it becometh us to fulfil all Righteousness (*Sine modò.*) Ἄφες ἄρτι.

CHAP. LI.

The Rendering of the Particle Of.

1. WAS you not solicitous what would become of your Soul, if you should be knocked on the Head? Not very much; for I had commended myself once for all to St. *Barbara* (*de.*)

2. *Scipio*, by a cross Wind, being forced into the Power of his Enemies, east himself upon the Point of his Sword; and as the People were inquiring, what was become of the *General*? The General, says *Scipio*, is very well: and so expired (*imperatore.*)

3. There never *was* (*extitit*) any great and excellent Person without Diligence. When the *Roman* Historians describe an extraordinary Man, this always enters into his Character as an essential part of it; that he was of *incredible Industry*, of

singular Diligence, or something to that purpose. And indeed a Person can neither be excellently good, nor extremely bad, without this Quality (*incredibili industriâ, diligentia singulari.*)

4. *Monica*, the Mother of *St. Austin*, by the Constancy and Importunity of her Prayers, obtained of God the Conversion of her Son, who proved afterwards so great and glorious an Instrument of Good to the Church of God; according to what *St. Ambrose*, Bishop of *Milan*, to encourage her to persevere in her fervent Prayers for her Son, had said to her: It cannot be, says he, that a Son of so many Tears should miscarry (*Fieri non potest, ut filius tot lacrymarum pereat.*)

5. If you find any one of that *Phiz*, you may be sure it is *Philocrates* (*ad istam faciem.*)

6. Let us go under that Shade, to avoid the Heat of the Sun (*ab sole calor.*)

7. Cares are conversant in Palaces: they fear not the Glittering of Gold (*ab auro fulgor.*)

8. The Injuries of powerful Men are commonly very great (*à potentibus*) h. e. *quas faciunt.*

9. I think she has all the Signs, of doing well that any body can have (*signa ad salutem,*) *pertinentia nempe.*

10. If a Pilot is mightily extolled, who saves his Vessel from a Storm and a rocky Sea, why should not his Prudence be esteemed singular, who, out of so many and so great Storms of State, arrived at Safety? (*civilis.*)

11. Every Man to whom God hath given Riches and Wealth, and hath given him Power to eat thereof, and to take his Portion, and rejoice in his Labor: This is the Gift of God (*cuicunque homini, &c.—Hoc divini muneris est.*)

12. It is better to go to the House of mourning, than to go to the House of feasting: For that is

the End of all Men, and the Living will lay it to his Heart (*in lugubrem ire domum, quàm in epularem.*)

13. The Ways and Paths of Wisdom are all pleasant and peaceful. She is a Tree of Life to those that hold her fast, and happy the Men that have caught her (*vitalis.*)

14. When the Chest was opened, she sees a Babe crying; and, having Compassion on it, says, It is one of the Hebrews Children (*ex.*)

15. That I may not be farther tedious unto thee, I pray thee, that thou wouldst hear us of thy Clemency a few Words (*pro æquitate tuâ.*) τῇ σῇ ἐπιεικείᾳ eâ quâ soles humanitate.

16. About that time, Herod the King stretched forth his Hands to vex certain of the Church (*ut affligeret ab ecclesiâ nonnullos.*) κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.

17. When Peter was come up to Jerusalem, they that were of the Circumcision contended with him, saying, Thou wentest into Men uncircumcised, and didst eat with them (*qui erant à circumcissione.*) οἱ ἐκ περιτομῆς.

18. What those that are of that Sect both say and mean, no one moderately learned can be ignorant (*qui sunt ab eâ disciplinâ.*)

19. Mettius, General of the Sabines, had run down from the Tower, and scattered and chased the Romans the whole Extent of the Town (*ab Sabinis princeps.*)

20. Narcissus was Clerk of the Accounts to him, whom he afterwards made Prætor and Quæstor by a Decree of the Senate.

21. He was of the Bedchamber to three Kings successively (*à cubiculo.*)

22. This Man was of the Privy Council to all the Kings under whom he lived, and went through the highest Offices (*à sanctoribus fuit consiliis.*)

23. She is not afraid of the *Snow* for her Household, for all her Household are cloathed with *Scarlet* (*à nive.*)

24. In regard he was *unprovided of Shipping*, he sent one into *England*, to levy, with the King's Consent, Ships and Seamen against the *Hollanders* (*à ré classariâ minùs instructus.*)

25. Beware of the Leaven of the Pharisees, which is Hypocrisy (*Cavete vobis à*) Προσέχετε ἐαυτοῖς ἀπὸ τῆς ζύμης, &c.

26. They passed the widest River, ascended the highest Banks, fought in the most disadvantageous Place : Which Things, Greatness of Soul had made easy of most difficult (*facilia ex difficillimis redegerat.*)

27 The Mountain, when it had walked from *Saturday* in the Evening, 'till *Monday Noon*, as weary of its Journey, and labouring with its own Weight, stood still (*ex itinere.*)

28. Could an Army be levied of true Friends, they would rout double their Number by their united Force, and firm Resolutions not to desert one another.

29. Of two Evils, the less is always to be chosen (*De duobus*, &c.) *Elegantiùs quàm ex.*

30. Then also many Thousands of the *Latins* were received into the City ; who were appointed to seat themselves about the Temple of *Murtia* (*ad Murtiæ.*)

31. When we had sailed over the Sea of *Cilicia* and *Pamphylia*, we touched at *Myra*, a City of *Lycia* (*Lyciæ Myram appulimus.*) κατήχθημεν εἰς Μύρα τῆς Λυκίας.

32. Jesse begat *David* the King, and *David* the King begat *Solomon* of her that had been the Wife of *Urias* (*ex eâ quæ fuerat Uriæ.*) ἐκ τῆς τῆς Οὐρίας, ex illâ Uriæ. Similis locutio apud *Virgilium*:

Hectoris Andromache Pyrrhin' connubia servas ?

Nam et uxor et quondam deest, ut plenus fiat sermo. *Grotius.*

33. *These were the only foreign Sacrifices of all others that Romulus received and admitted, being even then a Furtherer of Immortality gained by Prowess, to which his own Destiny led him (Hæc sacra Romulus una ex omnibus peregrina suscepit.)*

34. To persuade a Princee to what is fit, is a Matter of great Labour: to flatter any Princee whatever, is very easy (*multi laboris est.*)

35. Let us hear the Conclusion of the whole Matter: Fear God, and keep his Commandments; for this is the Duty and Business of all Men (*nam hoc est omnium.*)

36. For a Man to struggle and fret himself, when he sees and knows all he does is in vain, is the extremity of Madness (*extremæ dementiæ.*)

37. It is an Argument of a great and generous Mind, to employ ourselves in doing Good, to extend our Thoughts and Care to the Concernments of others, and to use our Power and Endeavours for their Benefit and Advantage; because it shews an Inclination and Desire in us to have others happy as well as ourselves (*Magni et generosi estimmi.*)

38. Virtue delights us of itself, and by its own Nature and Beauty engages the Affections of all Men (*ipsa per se.*) ἀφ' ἐαυτῆς.

39. Fortitude needs not Anger for its Assistant: It is sufficiently furnished of itself. For by the same Reason one may say, that Drunkenness is serviceable to Fortitude, and that Madness is so too; because Men, both mad and drunk, do often many Things with much Vehemency.

40. Seest thou a Man that is hasty in his Words? There is more Hopes of a Fool than of him (*de.*)

41. Virtue begins in the forsaking of Vice ; and *the first part of Wisdom* is not to be a Fool. The Soul of Man is an active Principle, and will be employed one way or other ; it will be doing something : if a Man abstain from Evil, he will be doing Good (*prima sapientia.*)

42. He tells us himself, *in the Close of the third Book*, that he intended afterwards to treat of this (*in extremo tertio libro.*)

43. The Ancients did so far abhor any Excess in Gaming, that *Aristotle*, in his fourth Book of *Ethics*, at the latter End of the first Chapter, places Tyrants, Gamesters, and Robbers, in one Class ; their Dispositions being exactly the same.

44. *Domitius's* Intention being known abroad, the Soldiers, that were at *Corfinium*, in the Beginning of the Evening make a Mutiny (*primo respere.*)

45. *In the midst of this Entertainment*, the King commanded a drawn Sword, fastened by a single Horse-hair, to be let down from the Ceiling, so as to point at the Head of his Guest (*In hoc medio convivio.*)

46. There are very few so innocent and free either from Infirmities or greater Faults, as not to be obnoxious to Reproach upon one Account or other : even the wisest, and most virtuous, and most perfect among Men, have some little Vanity or Affectation, which lays them open to the Raillery of a mimical and malicious Wit : Therefore we should often turn our Thoughts upon ourselves, and look into that part of the *Wallet*, which Men commonly fling over their Shoulders, and keep behind them, that they may not see their own Faults (*in id mantica.*)

47. *Domitius* gives out in Council, that *Pompey* will speedily come to succour them, and wishes

them not to be dismayed, and to prepare such Things as are of use for the Defence of the Town (*usui.*)

48 *Pythagoras*, or whoever was the Author of those *Golden Verses*, which pass under his Name, recommends this Practice to his Scholars;—every Night, before they slept, to call themselves to account for the Actions of the Day past; inquiring whether they had transgressed, what Good they had done that Day, or omitted to do. And this, no doubt, is a *Thing of excellent use* towards our Improvement in *Virtue* (*apprimè utile est.*)

49. There were dwelling at *Jerusalem* *Jews*, devout Men, out of every Nation under Heaven (*ex omnibus, quæ usquàm sub cælo sunt, gentibus.*) ἀπὸ πάντων ἔθνους τῶν ὑπὸ τὸν οὐρανόν.

50. I am as much delighted with the orderly (*dispositus*) Life of Men, of old Men especially, as with the constant (*certus*) Course of the Stars. For something of Hurry and Confusion, as it were, are not wholly unbecoming young Men: but all Things still and regular are expected of the old, in whom *Pains-taking is of the latest, and Ambition is scandalous* (*quibus industria sera, ambitio turpis est.*)

51. If he marched this way, he was sensible his *Enemies* would be informed of his coming, before he had made a third part of his March; but, if he should go through the desert Places, he hoped he should come upon the *Enemy unawares* (*prius adversarios rescituros de, &c. quàm, &c. conficisset.*)

52. There is no Pleasure that will hold out and abide with us to the last, but that of Innocency, and Well-doing. All Vice is Folly; and, as *Seneca* truly says, *All Folly* is sick and weary of itself. The Pleasure of it is slight and superficial, but the Trouble and Remorse of it pierceth our very Hearts (*Omnis stultitia laborat fastidio sui.*)

53. Nobody knows, but he that hath tried, *how hard it is to break off an old Custom* (*quàm difficile sit, &c. relinquere.*)

54. *Demosthenes* did, by great Resolution, and almost infinite Pains, and after a long habit, alter the natural Imperfection of his Speech; and, even in despite of Nature, become the most eloquent Man perhaps that ever lived (*adversante naturâ.*)

55. The Condition of the miserable Creature admits of no longer Delay: if ye at all desire his Welfare, some Endeavour must be used that he may be speedily delivered from the noisome Stench of Imprisonment (*fert.*)

CHAP. LII.

The Rendering of the Particle On or Upon.

1. HE was a Man very well bred, and of excellent Parts, and spoke gracefully *upon any Subject*; having a good Proportion of Learning, and a ready Wit to apply it, and enlarge upon it; of a pleasant and facetious Humour, and a Disposition affable, generous, and magnificent (*qualicunque super re.*)

2. When they had made very great Preparations for the War on both Sides, and the Business seemed to turn upon this;—which should enter the Field first, *Tullus* prevents the Enemy, and invades the Sabine Territories (*in eo verti.*)

3. He hath routed me *with Defeat upon Defeat*, making Incursions upon me like a Soldier (*cladibus aliis super alias.*)

4. The Leaders on both sides joined Battle: on the Sabine side, *Mettius Curtius*; on the Roman, *Hostus Hostilius* (*ab Sabinis.*)

5. By the mouth of the River *Hypanis*, which *on the side of Europe* falls into the *Black Sea*, *Aristotle* says, certain Insects are bred, that live but one Day.

6. Come on; let us attack the Garrison of the Uncircumcised: it may be, the Lord may *be on our side* (*à nobis stet.*)

7. The Queen promises to be mindful of the League, and that the King *shall find* nothing that beseems a most loving Confederate, *wanting on her part* (*ab eâ desideraturum.*)

8. I do not call you to any dangerous Exploit: All the Soldiers are *on our side*: As soon as they shall see my Standard, this will be their only Contention,—who shall oblige me most (*nobiscum.*)

9. In *Thrace*, the Parent *welcomes* (*excipit*) the new-born Child with Tears: Funerals, *on the other hand*, are Matter of rejoicing, insonmuch that they follow *the discharged* (*exemptos*) with Expressions of Joy to their Graves (*contrà: contraversum.*)

10. Some thought it expedient to continue in the Place, and commit the Matter to the Hazard of a Battle. *On the other side*, *Cæsar* had neither Assurance enough in his Soldiers, that were terrified, and thought that some Time was to be interposed for the giving them new Spirits (*contra ea.*)

11. Amongst the *Grecians*, it was scandalous to no one, tho' of the noblest Extraction, to come upon the Stage for hire. \ But this is reckoned infamous with us. *On the contrary*, several Things are becoming, according to our Customs, which were reckoned scandalous with them (*contra ea.*)

12. If we fall out among ourselves, we are undone. *On the other side*, if we would make it our main Study, to abide in brotherly Concord, there would be no Cause to fear the Force or Subtlety of our Enemies (*quòd contrà.*)

13. The meek Man is happy, because nothing which Men can do to him can disquiet him, or disturb his Tranquillity. *Whereas on the contrary,* a Man who is of a wrathful quarrelsome Disposition, is at every one's Mercy to be made unhappy, when, and as much as they please (*quòd contrà.*)

14. *On this Side* stand Frugality and Vigilance; *on that Side*, Prodigality and Negligence: *On this Side*, Discipline; *on that*, Contempt of Order: *On this Side*, Patience in Toil; *on that*, Unaccustomedness to Labor: *On this Side*, Power; *on that*, Weakness (*hinc—illinc.*)

15. They are immoderate *on both sides*; either in honoring their Friends, or affronting their Enemies (*in utramque partem.*)

16. We recommended, with great Fervency of Mind and Compassion, their Cause, *on every side* forsaken and afflicted, to your Commiseration and Protection (*ex omni parte.*)

17. There appeared unto him the Angel of the Lord, standing *on the Right side* of the Altar of Incense (*à dextris.*) ἐκ δεξιῶν.

18. I thank my God always *on your behalf*, for the Grace of God, which is given you by Jesus Christ (*de vobis.*) περὶ ὑμῶν.

19. A great Multitude followed him, because they saw his Miracles, which he did *on them that were diseased* (*in ægrotantibus.*) ἐπὶ τῶν ἀσθενούντων.

20. Paul and Barnabas, being brought *on their Way* by the Church, passed through Phœnice and Samaria, declaring the Conversion of the Gentiles: And they caused great Joy unto all the Brethren (*deducti.*) προπεμθῆντες ὑπὸ τῆς ἐκκλησίας id est, aliquousque deducti à fidelium quibusdam. Nam προπέμπειν non est comitem se dare itineri; sed honoris causâ aliquousque prosequi: undè nomen habent carmina προπεπλήκα. Grotius.

21. When you have a mind to divert your Fancy, call to mind the several Gifts and good Qualities of your Acquaintance; as for Example, the Industry of one, the Modesty of another, the Liberality of a third, *and so on*. For there is nothing so entertaining, as a lively Image of the several Virtues, visible and eminent in the Dispositions of those we converse with (*aliusque aliud.*) ἀλλὰ ἐὶς ἄλλο τι.

22. Some Men bestow too much Study and Pains *upon* Things that are obscure and difficult, and unnecessary too (*in.*)

23. 'Tis not so well for Women to spend their Brains *upon* Books, unless they had more to spare.

24. The Burthen of the whole Affair, and the Event of this important War, seem to depend *upon* your Pleasure (*ex.*)

25. *Abimelech* charged all his People, that no one should touch *Isaac* or his Wife, and that *upon* Pain of Death (*sub.*)

26. He struck up a private Peace with the *Irish*, the most barbarous Enemies imaginable to *England*, *upon* base dishonorable *Terms* (*conditionibus.*)

27. Weigh my good Qualities with my bad, and, if you find the good ones weigh down the bad, incline to that side. *Upon this Condition*, I will put you in the same Balance (*hac lege.*)

28. If they fall sick, they omit their Fasts, *yet upon this Condition*, that when they are well, they will fast as many Days as they neglected before (*cum eo tamen.*)

29. Kings and Princes sometimes retire *for their Diversion* (*animi causâ*). To be always on the Throne, would be a wearisome Slavery. Greatness must *upon Occasion* be abstained from, to preserve and refresh the Taste of it (*in loco.*)

30. The King of *Egypt*, having got together an incredible Number of Soldiers, marched into *Syria* *upon Pretence* of Peace (*per speciem.*)

31. Honor cherishes Arts. The *Grecians* thought the Perfection of Learning lay in vocal and instrumental Music. Therefore *Epaminondas* is reported to have played singularly well upon the *Lute* (*barbit.*)

32. Taking away all their Horses from the *Gallic* Cavalry, he set thereon the Soldiers of the tenth Legion, which he confided most in (*eo imposuit.*)

33. *Anaxagoras*, upon the News brought of his Son's Death, replied, I knew I begot him mortal : which Expression declares, that such Accidents are bitter to those only, who do not think of them before they happen (*nunciata morte filii.*)

34. Sayest thou this with an Intention to kill me, as thou killedst the *Egyptian*? Hereupon *Moses*, finding the Thing was known, fled for his Life, and settled among the *Midianites* (*hic.*)

35. The Duty of a Man is properly that which it becomes him to do upon every Occasion, and the rendering to every one what is fit to be expected from him (*omni loco in omni re.*)

36. When he was just upon the point of carrying the Town, by some Accident or other, a Grove was fired in the Night-time (*cum jam in eo esset, ut potiretur.*)

37. After all the Labors of *Epicurus*, he knew it was to no Purpose to endeavour to root out wholly the Belief of a Deity out of the World, because of the unanimous Consent of the World in it : and therefore he admits of it as a necessary Prolepsis, or Anticipation of human Nature ; that Nature itself had stamped an Idea of God upon the Minds of all Men (*quod in omnium animis Deorum notionem impressisset ipsa natura.*)

38. The Gods, says *Seneca*, bestow their Benefits upon the Unthankful, and are ready to help those who make a bad Construction and Use of

their Kindness. The Sun riseth even upon the Wicked, and the Seas are open to Pirates (*conferunt in.--etiam sceleratis oritur.*)

CHAP. LIII.

The Rendering of the Particle One.

1. EVERY Soil is not proper for all sorts of Grain or Fruit: *one (hic)* Ground is fit for Corn, *another (ille)* for Vines: And so it is in the Tempers and Dispositions of Children: Some are more capable of one Excellency and Virtue than another, and some more strongly inclined to one Vice than another: which is a great Secret of Nature and Providence, and it is very hard to give a just and satisfactory Account of it.

2. They *both* objected the same Crime to *one another (uterque alteri.)*

3. It was agreed, that there should be free Commerce, 'till the *one* Prince should denounce War against the other (*alter.*)

4. Critolaus, casting the Goods of the Mind into *one* Scale, and those of the Body and Fortune into the *other*, thinks that the former Scale does so far outweigh, that it would bear down Sea and Land.

5. This is the *one and thirtieth* Year since the War began (*tricesimus et alter.*)

6. These Matters being settled abroad, the Queen visited the University of Cambridge, *one of the Eyes of Britain (alterum Britanniae lumen.)*

7. As for his Customs, he promised to exact *less by one half* of the English, than of other Merchants (*altera parte minora.*)

8. The Enemy, perceiving by the Fires, that our Cohorts in the Night-time kept Watch at the

Fortifications, silently moving towards them, discharged their Arrows at them, and presently retreated to their own Party; for which our Men, taught by Experience, found out this Remedy—to make their Fires in *one Place*, and to keep Watch in *another* (*alius.*)

9. There is *one* kind of Deportment due to a Father, *and another* to a Son; *one* to our own Countryman, *and another* to a Stranger; *one* to a Friend or Benefactor, *and another* to an Enemy that has injured us (*alius.*)

10. The Physicians were not yet agreed upon the Disease. One would have it to be a Dropsy, another an Aposthume in the Guts; *one one thing*, *and another another* (*alii aliud.*)

11. Every one framed Opinions, and to that which he had heard of another added somewhat of his own Fear. When this from one hand had spread to more, and *one* had handed it *to one*, and *another to another*, there seemed to be several Authors of the same Thing (*alii aliis.*)

12. There are several sorts of Religions, not only in different parts of the Island, but even in every Town; *some worshipping for God the Sun, others the Moon, or one of the Planets* (*aliis solem, aliis lunam, aliis aliud errantium siderum Dei vice venerantibus.*)

13. *One Advantage* is given by Nature *to one Beast, and another to another*: which Peculiar each holds fast, nor swerves from it (*Bestiis aliud alii præcipui.*)

14. We have vanquished these faithless Friends, and heartless Foes. Now know they well, *that it is one Thing* to force away Virgins, *and a far other Thing* to fight with Men (*aliud esse, longè aliud.*)

15. She tore her Brother in Pieces, and scattered *one Limb in one Place, and another in another* (*aliud aliò membrum.*)

16. He disposes the Soldiers upon the Works, not at certain Distances, but by continued Watches and Stations, so that *they touch one another*, and fill up the whole Fortification (*inter se contingant.*)

17. *Dumnorix* undertakes the Business, and prevails with the *Sequani* to let the *Helvetians* go through their Confines, and makes them give Hostages to one another:—the *Sequani* not to hinder the *Helvetians'* Passage; the *Helvetians* to pass without Mischief and Injury (*inter se.*)

18. Now *there was but one to one left to fight at even hand*; but neither in Hope nor Strength equally matched (*æquato Marte singuli supererant.*)

19. *Sardanapalus*, the most wealthy King of *Syria*, commanded to be engraved upon his Monument, *What I have eat, that I have*. What else, says *Aristotle*, would one write upon a Beast's Sepulchre, and not a King's? (*inscriberes.*)

20. *Demetrius Phalereus* in his Oratory, methinks, wants that Spirit and Vehemence that is requisite: however, he has such a Vein of Sweetness with him, *that one might know he had been Theophrastus's Scholar* (*ut Theophrasti discipulum possis agnoscere.*)

21. What else can one call the Soul, but a God dwelling in a human Body (*aliud voces*)?

22. A good Name is better than precious Ointment, and the Day of Death than *the Day of one's Birth* (*suus cujusque natalis.*)

23. *Epicurus* is one who thinks nothing worth seeking, but what begets Pleasure, or Exemption from Pain (*Is est Epicurus.*)

24. It is very difficult to determine nicely, *what one Man ought to make good to another*, upon the bare Principles of Conscience and Honesty (*quid quemque cuique præstare oporteat.*)

25. The first Thing that Justice requires of us is, *that no one should hurt another*, unless he be necessarily driven upon it for his own Security (*ut ne cui quis noceat.*)

26. He was a Prince of slow Parts, *but yet one that would hearken to them that gave him good Counsel* (*qui tamen.*)

27. The same Letter informs me, that you study, and that you do not study. It denies that you study, *yet is so polite, that none but one that studies could write it*; or else happy are you above all Mortals, if *amidst* (*per*) Sloth and Idleness you can finish such Pieces (*sed est, tam, &c. quæ nisi à studente non potest scribi.*)

28. There was a certain Man in *Cæsarea*, called *Cornelius*, a Centurion of the Band, called the *Italian Band*, a devout Man, *and one that feared God with all his House*, which gave much Alms to the People, and prayed to God always (*Deique tum ipse, tum tota ejus familia, metuens.*)

29. The mutual Slashings of Sword-players *was one of the public Entertainments of the Pagans*: exposing Children was done every Day (*erant inter.*)

30. He was reputed *one of the wise Men*, that made Answer to the Question, When a Man should marry? A young Man, not yet; an elder Man, not at all (*inter sapientes.*)

31. He dealt with the Queen by his Friends; that she would substitute four Men, who, in case she should die without Issue, should succeed one another in the Kingdom; hoping that he *should be one of them* (*ex illis futurum.*)

32. All Things come alike to all: *there is one Event to the Righteous and to the Wicked*; to the Good and to the Clean, and to the Unclean; to him that sacrificeth, and to him that sacrificeth not: As is the Good, so is the Sinner; and he

that forswearth, as he that feareth an Oath (*eadem est justi fortuna et injusti.*)

33. When the Day of Pentecost was fully come, they were all with one accord in one Place (*eódem.*) ἐπὶ τὸ αὐτό.

CHAP. LIV.

The Rendering of the Particle Other.

1. UPON the Arrival of these Forces, he pitches another Camp at the other side of the Town. This Camp he appointed Curio to command (*alter.*)

2. At the same Time, they fought in two other Places. For Pompey, to separate our Troops, had assaulted several Forts at once (*duobus prætereà.*)

3. The French will seize upon the Kingdom of Scotland, if any Thing should befall the Queen other than well (*humanitus accideret.*)

4. Take heed that ye do not your Alms before Men, to be seen of them: Otherwise ye have no Reward of your Father which is in Heaven (*Alioquin.*) εἰ δὲ μήγε.

5. Of the Arguments that were brought against him, some he took off, others he neglected (*alia, &c. partim.*)

6. The Church and State, by the Unskilfulness of some well-meaning Men, justified each other too much (*inter se plus satis occursabant.*)

7. Every one knows, that to a distempered Palate Meats taste otherwise than they are (*non, ut sunt, ita sapere.*)

8. Seest thou not how every Tree and Plant, how Sparrows and Ants, are all in their Kind intent to perform whatsoever naturally doth become and belong unto them? And wilt not thou do that

which belongs unto a Man to do? In truth, thou lovest not thyself: *Otherwise* thou wouldst also love thy Nature, and humour and comply with her Motions (*Ni ita esset. Quod nisi ita esset.*)

CHAP. LV.

The Rendering of the Particle Over.

1. **THOUGH** I am not conscious to myself that I was ever *over fond* of Life, yet sometimes a secret Apprehension and Grief overclouds my Spirit, when I consider that there will once be an End of this Light, and that I must part with all the Comforts of Life (*nimis cupidus: cupidior.*)

2. *Metellus* had four Children; *Priam* fifty, and seventeen of them born of his lawful Wife. Fortune had the same Power over both; but she made use of it but upon one of them. Many Sons and Grandsons laid *Metellus* in the Grave, but the Hand of an Enemy slew *Priam* before the Altar, whither he had fled for Sanctuary, after the Loss of so numerous a Progeny (*in.*)

3. No Man had ever a greater Power *over* himself, or was less the Man that he seemed to be: which shortly after appeared to every body, when he cared less to keep on the Mask.

4. It is pleasant to command our Appetites and Passions, and to keep them in due Order, within the Bounds of Reason and Religion; because this is a kind of Empire; this is to govern. It is naturally pleasant to rule and have Power *over* others, but he is the great and the absolute Prince, who commands himself.

5. They either complained of their own Fate in their Tents by themselves, or with their Acquaint-

ance lamented the common Danger. *All over the Camp*, there was signing of Wills (*Vulgò totis castis.*)

6. I lost many of my Horses by the Way, which were choked with eating new Barley, and drinking over-cold Water (*frigidior.*)

7. These Things seem to me to be spoken *not over consistently* (*non constantissimè.*)

8. After a most bloody Butchery of both Sexes, and all Ages, at length Peace was granted; or rather a certain clandestine Hostility, *covered over* with the Name of Peace (*inductus.*)

9. To speak Evil of others, is almost become the general Entertainment of all Companies: And the great and serious Business of most Meetings and Visits, *after* the necessary Ceremonies and Compliments *are over*, is to sit down and backbite all the World. 'Tis the Sauce of Conversation, and all Discourse is counted flat and dull, which hath not something of Piquancy and Sharpness in it against somebody (*finitis.*)

CHAP. LVI.

The Rendering of the Particle Ought.

1. OUR Bounty *ought to be* more inclined to the calamitous, unless perchance they deserve their Calamity (*esse debet: debeat esse.*)

2. Since *Panætius* is one who thinks nothing good, but that which is honest, *he ought not, methinks, to have brought in* such a Distinction (*non videtur debuisse introducere.*)

3. As this is to be done by all who think to enter upon a virtuous creditable Life; so, *for aught I know, by no one more than yourself* (*tum haud scio, an nemini potius.*)

CHAP. LVII.

The Rendering of the Particle Out.

1. *M. ANTONY*, when he had got the most flourishing part of the Empire, could not be content; but, *out of* an unquiet Nature, desired the whole, and so lost all (*propter.*)

2. Anger is an Enemy to Counsel and Advice, and is indeed the Property of Fools; who, *out of* Weakness of Mind, and Shortness of Thought, are familiarly transported with it.

3. *Out of Avarice* he plucks down the Abbies, Places of venerable Antiquity and Majesty, and seizes upon their Wealth, which had been so many Years heaping together (*Ex avaritiâ.*)

An Ablative Case without a Preposition; as,

4. He declined the public Functions of the Commonwealth, not *out of Laziness*, but Judgment.

5. His Arms and Legs (for his Breast was armed) were miserably mangled and hewn, many Stabs, *out of* a savage and beastly Cruelty, were bestowed upon his headless Carcase.

6. *Many Men*, *out of* a Consciousness of what they have deserved, rather wish than believe that Death annihilates them: because they had rather cease to be, than be revived (*reparari*) unto Punishment (*Plerique conscientiâ meritorum.*)

7. We are not ignorant, that you, *out of* your Wisdom, frequently revolve in your Minds, what the State of all *Europe* is, and what more especially the Condition of the Protestants (*pro.*)

8. Of the King's Servants, some he slew, others he wounded, and for no other Reason, but *out of Malice to the King (in Regis invidiam.)*

CHAP. LVIII.

The Rendering of the Particle Since.

1. WHAT have *Castor* and *Pollux* to do at Sea, I wonder; *since* the one was a Horseman, and the other a Wrestler? That is as it pleased the Poets (*cùm.*)

2. If sighing did administer any real Relief to Pain, yet it were to be considered, whether a gallant and brave Man should use it or no: *but since* it is no Abatement at all to it, why will we disgrace ourselves to no Purpose (*cùm verò.*)

3. We make it our farther Request, that, *since* the Merchants have given Security to satisfy the *Turks*, the Master may be discharged, and the Ship, together with her Lading, be forthwith dismissed (*quandoquidem.*)

4. *Since* you have forced me to yield, that they who are dead, are not miserable, persuade me, if you can, that it is not a miserable Thing neither, that we must die (*Quoniam.*)

5. *M.* Do you think that Passions are incident to a wise Man? *S.* I am clearly of that Opinion. *M.* Then truly this Wisdom, so much boasted of, is of no great Value, *since it differs not much from Madness (siquidem non multùm differt.)*

6. Health is the Foundation and Basis of all the other Joys of Life: *since this alone makes Life easy and desirable*; and when this is wanting, a Man is incapable of any other Pleasure (*ut quæ vel sola reddat.*)

7. The Delights that are let in at the Eyes, the Ears, and the Nostrils, are peculiar to Man ; *since no other sort of Animals* contemplates the Figure and Beauty of the Universe ; nor is delighted with Smells, *but as they distinguish Meats by them (nisi ad sibi discrimen)* ; nor do they apprehend (*inter-nosco*) the Concord or Discord of Sounds (*neque enim aliud animantium genus.*)

8. The Israelites desired of Samuel, that *since* both he himself was now old, and his Children followed not the ways of their Father, he would set a King over them, to govern them, after the Manner of other Nations (*postquam.*)

9. 'Tis about forty Years *since* Solymán, in the Beginning of his Reign, took *Belgrade* ; slew Lewis, King of Hungary, and promised himself the Possession of that Province (*cùm.*)

10. 'Tis not yet an hundred and ten Years ago, *since* Lucius Piso got a Law to be enacted against the Corruption of Magistrates (*Nondùm centum et decem anni sunt, cùm, &c.*)

11. 'Tis a great while *since* you have sent me any Letter. I have nothing, say you, to write. *Why then (At)* write this very Thing ;—that you have nothing to write :—or at least that, *with which (undè)* our Forefathers used to begin :—If you are in Health, 'tis well ; I am so likewise. This will be enough for me ; for 'tis all in all. You will think I am bantering ; but I desire it seriously. Let me know what you are doing ; of which I cannot be ignorant, without the greatest Uneasiness (*Olim nullas mihi epistolas mittis.*)

12. Solymán married Roxalana, contrary to the Custom of former Emperors ; none of which had ever married a Wife, *since the Days of* Bajazet the Elder (*à.*)

13. How long may it be, *since* we four lived together at *Paris*? I take it to be about two and forty Years (*ex quo.*)

14. There shall come in the last Days Scoffers, walking after their own Lusts, and saying, Where is the Promise of his coming? *For since the Fathers fell asleep*, all Things continue as they were from the Beginning of the Creation (*ex quo enim patres obdormiverunt.*) Ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν. Ἀφ' ἧς subintellige ἡμέρας: Et ἡμέραν sune pro tempore. Grotius.

15. Do not be ashamed of your old Acquaintance, though better Fortune has befallen you: it is not long *since* you was of our Opinion (*quòd.*)

16. There was a Brazier at *Amasia*, that vexed me very much: for, demanding of him, whether he had any old Coins to sell? he answered me, that a few Days *since* he had a large Room of them; but now he had melted them down to brass Kettles, as thinking them of no Use or Value (*paucos dies antè.*)

17. Nothing has been written upon this Subject *since Panætius's Time*, that I could any ways approve of (*post Panætium.*)

18. This Ceremony the Romans have observed ever *since Romulus's Time* (*jam usque à Romulo.*)

19. Ever *since Augustus's Time*, the People of Rome have ruled Egypt as Kings: for so it was thought expedient to bridle and keep under that Province (*Jam indè ab Augusto.*)

20. The English Laws have long *since* pronounced, that the Crown, once worn, taketh away all Defects whatsoever (*jam olim.*)

21. It is long *since* grown to a Proverb amongst the English, that France can neither be poor, nor abstain from War for three Years together.

22. Making no doubt, but that, *since so many were privy to the Thing*, his Project would come to the King's Ear, he left the *Chersonese*, and removed again to *Athens* (*tam multis consciis.*)

23. What *Tully* says of Philosophy, is much more true of the Christian Religion, the Wisdom and Philosophy of which is from above : *We can never praise it enough, since whoever lives according to the Rules of it*, may pass the whole Age of his Life without Trouble (*Nunquam satis laudari poterit, cui qui pareat.*)

CHAP. LIX.

The Rendering of the Particle So.

1. I Write to you without any Care whatever comes uppermost, as they say : and so I declare to you my Thoughts, in what Words I do it, I trouble not my Head (*dum.*)

2. There are some that will undergo any Thing, be Slaves to any Man, so they can but obtain their Desire (*modò quod velint consequantur.*)

3. Let every Man have Liberty to accuse me publiely ; so as I in like manner may have Liberty allowed me to defend myself, and not be condemned unheard (*modò itidem et mihi.*)

4. A Satyrist is a dangerous Man ; approach him not : So he can but make himself merry, he will not spare his best Friend (*Dummodò.*)

5. Like a second *Crispin*, or that little *Grecian*, *Tzetzes*, so you but write a great deal, you take no pains to write well ; nor could write any Thing well, though you took never so much pains (*modò ut.*)

6. The Divine Bounty has largely supplied us with all Things requisite to undertake and perfect great Designs; so we do *not* refuse to make use of them (*modò ne.*)

7. As we must not accuse the Innocent, so we need not make Conscience of *defending* sometimes the Guilty, so he be not abominable (*modò ne nefarium, defendere.*)

8. Beasts, if you put any Fodder to them, so it be not improper to their Nature, are contented with it, and look no farther (*qui modò naturæ non sit alienus.*)

9. It was the Custom of the Grecians, to swear, laying their Hands upon the Altar, which was looked upon as the most sacred Form of swearing (*quod sanctissimum jusjurandum est habitum*). The Romans were wont *Jovem Lapidem jurare*: that is, he that swore by Jupiter held a Flint-stone in his Hand, and flung it violently from him with these Words: *If I knowingly falsify, God so throw me out of all my Possessions, as I do this Stone* (*Si sciens fallo, ita me Jupiter bonis omnibus ejiciat, ut ego hunc lapidem.*)

10. So may I live, says Pharaoh, as no Man throughout all Egypt shall lift up a Finger against your Pleasure (*Ita.*)

11. In my Father's House are many Mansions: if it were not so, I would have told you (*quod si secùs esset: ni ita esset.*) Εἰ ᾖ μὴ· *si aliter esset.*

12. Truth and Falsehood border so close upon one another, that a wise Man should not trust himself upon the Brink of them, but move warily, for fear of sliding into the wrong (*Ita sunt finitima falsa veris.*)

13. Husbands have Power to correct their Wives, and Parents their Children, unless the Fault is so great, that a public Punishment is thought neces-

sary for the striking Terror into others (*nisi quid tam ingens admiserint.*)

14. Man, who loves nothing but his own Person, *hates* nothing *so much* as to be confined to his own Conversation. He seeks nothing but himself, and yet flies, and avoids nothing more than himself (*tam malè odit.*)

15. 'Tis a great while since I have taken a Book, since I have taken a Pen into my Hand. 'Tis a great while since I knew (*Olim nescio*) what is Ease, what Repose, what that slothful indeed, but delightful Thing, to do nothing: *so much am I rendered incapable either to retire or to study, by the many Affairs of my Friends* (*Adèd multa me negotia amicorum nec secedere nec studere patiuntur.*)

16. Benefits done rashly, and without Distinction, are not to be accounted *so great*, as those which are done upon due Consideration (*æquè—atque.*)

17. In hunting, sometimes he spends a little Time, *not so much* for Delight sake, as for Health (*non tam.*)

18. Censures and Prejudices, Hatred and Backbiting, have not *so much* discouraged me, as my Love to the Truth, and my Affection to my Country, have borne me up (*tantùm—quantùm.*)

19. *As* the Turks are fond of Beasts, *so* especially of Birds; and, amongst these, most of all of Kites: by the means of which, they think their Streets are kept clean (*Cùm,—tum.*)

20. What moves them to promote a War *so much*? or what Advantage reap they from thence? (*tantopere.*)

21. *Dionysius* the Tyrant, being banished *Syracuse*, kept School at *Corinth*. *So impossible was it for him to live without Empire* (*Usque èd imperio carere non poterat.*)

22. You lie every way so open to Blows, that, if one were minded for Sport sake to make a Pass at any part of you, he could hardly miss, let him aim where he would (*adeò.*)

23. Though I should think myself happy, if I had but as much Invention and Learning as I have Memory, yet I do not rely so *entirely* upon it, as to think I can forget nothing (*usque adeò, ut credam nihil mihi posse excidere.*)

24. Some Men are so possessed with Ambition, that they are not content to have lived magnificently, unless they also are buried so (*usque adeò : eò usque.*)

25. I speak to your Shame. *Is it so, that there is not a wise Man among you?* No, not one, that shall be able to judge between his Brethren? (*Adeòne nemo est apud vos peritus?*) Οὐτως ἔκ ἐστὶν ἐν ὑμῖν σοφὸς, ἔδὲ εἷς, &c.

26. Common swearing is so far from adorning and filling a Man's Discourse, that it makes it look swollen and bloated, and more bold and blustering than becomes Persons of gentle and good breeding (*adeò non.*)

27. What Man living, when he finds himself in any Calamity, betakes himself to God so as to neglect his own Duty, in order to a Redress, and relies upon his lazy Prayers only (*sic*)?

28. All these, by his Conversation, he so obliged to him, that no Person throughout the whole Course of their Lives, was dearer to them than he.

29. He so behaved himself, that they publicly conferred upon him all the Honors they possibly could.

30. Through Constancy, Fortitude, and Patience, he at length overcame all Difficulties : so that not without good Reason he may seem to have used for a Motto, *Vincit qui patitur* (*Ut non temerè.*)

31. What is the Meaning of this, *Pijthius*? says *Canius*: So many Fish, so many Boats? (*tantumne piscium.*)

32. The Joys of Parents are secret, and so are their Grievs and Fears. Those they are not able to express; these they care not (*nec minus itidem et.*)

33. As it is Rashness and Folly to go into the Field unarmed, so is it to engage with the World, 'till a Man has fortified himself with Temper and Prudence (*sic et.*)

34. When one said to *Socrates*, The *Athenians* have condemned you to Death; So, says he, has Nature them (*Et eos, inquit, natura.*)

35. One Reason of our Trouble for the Loss of Friends, is, because we loved them: but it is no Sign of our Love to them, to grudge and repine at their Happiness. But we hoped to have enjoyed them longer. Be it so: yet why should we be troubled that they are happy sooner than we expected? (*Esto.*)

36. We are informed, that *Socrates* used to curse those People that divided Profit and Honesty. With whom the *Stoics* so far agreed, as to maintain, that whatever is honest must be also profitable, and whatever is profitable must be also honest (*ita sunt Stoici assensi.*)

37. An Anchor is dropt, if it so chanced, in a green Meadow: Or the crooked Keels bruise the Vineyards that lay under them (*si fors tulit.*) εἰ ἔτυχεν; εἰ τύχῃ. Si forte. Cic. Mil. *Hic* vir patriæ natus, usquam nisi in patriâ morietur, aut, si forte (εἰ τύχοι) pro patriâ?

38. So much then for the Opinion of Evils. Let us consider now the Opinion of Goods (*Ac de malorum opinione hactenûs.*)

CHAP. LX.

The Rendering of the Particle Some.

1. CERTAINLY the Inclination of Princes to *some Men*, and their Aversion to others, may seem fatal (*hi, illi.*)

2. Of the Things objected to him, *some* he acknowledged, *some* he extenuated, *some* he excused by human Frailty, and the greater part he flatly denied (*alius.*)

3. Nature designed *some* (*alius*) Creatures for swimming, which were to be Inhabitants of the Waters; *others* (*alius*) for flying, which were to sport in the open Air: *some* (*quidam*) to creep, *others* (*quidam*) to go; and of these last, *some* (*partim*) to range alone, *others* (*partim*) to herd together: *some* (*alius*) wild, and *others* (*quidam*) tame: *some* (*nonnullus*) to dwell in Holes and Caverns under Ground.

4. They, *alleging*, *some one Cause*, and *some another*, withdrew themselves daily by degrees out of that rude and barbarous Country (*alia atque alia causantes.*)

5. The Earth began trembling in such a Manner, that *in some Places* Stones fell down from Buildings, the Bells in Steeples struck against the Clappers, and the very Sea, 'till then almost calm, was vehemently tossed to and fro (*alicubi.*)

6. David considering with himself, *that he was in Danger of being killed some Time or other by Saul*, thought it his best way to betake himself to the Land of the Philistines (*periculum esse, ne quando à Saulo perimeretur.*)

7. These People were for many Years harrassed by their Neighbours ; whilst *sometimes* they made War, and at other Times defended it when made upon them (*aliàs.*)

8. *Sometimes* he extolled a single Life ; *sometimes* a married Life : *Sometimes* he talked against both (*aliàs*) : triplicatum.

9. *As there are some that* count it more noble to manage Affairs of War than of Peace, so you shall find, there are a great many others, who imagine that hot and adventurous Undertakings have something that is greater and more glorious in them, than wisely cool and deliberate Counsels (*Quemadmodum sunt qui.*)

10. *There were some that* thought this proceeded from the Art of Women, who, though they desire a Thing never so much, yet would seem to do it against their Will (*Erant qui.*)

11. Our whole Island is in circuit 1836 Miles : which Measure, as it is much less than *Pliny's*, so it is also *somewhat* less than *Cæsar's* (*aliquanto.*)

12. *These Irish Matters*, though in Time *somewhat distant*, I have thought good to mention together, that they might the better be remembered (*nonnihil disjunctus.*)

13. One of these Ships carried two hundred and twenty Men, the other *somewhat less than two hundred* (*paulo minus ducentis.*)

14. The Philosophers seem to have stretched out the Limits of Duties *somewhat farther* than Nature meant (*paulo longius.*)

15. *Cæsar*, having ended two very great Wars in one Summer, drew his Army into Winter-Quarters *somewhat earlier* than the Time of Year required (*maturius paulo.*)

16. We have this Rule from the learned—that of Evils we ought not only to chuse the least, but

also to pick some Advantage even out of these, if there be any Advantage in them (*excerpere ex his ipsis, si quid insit boni.*)

17. Of these, some were chosen out and sent to Delphi, to consult Apollo, about what General they should particularly make use of (*Ex his delecti Delphos missi sunt.*)

18. The Traitors were forthwith committed to Prison: Some little doubt was made about the Ambassadors; and tho' they seemed to have deserved to be used as Enemies, yet the Law of Nations prevailed (*De legatis paululùm addubitatum est.*)

19. He that will be secret, must be a Dissembler in some degree, whether he will or no (*quodam tenùs.*)

CHAP. LXI.

The Rendering of the Particle Such.

1. IF it shall be lawful, upon *such* trivial Excuses, for Pirates to violate the most religious Acts of Princes, and make a sport of Merchants for their particular Benefits, certainly the Sanctity of Leagues must fall to the Ground, all Faith and Authority of Princes will grow out of Date, and be trampled under Foot (*tam.*)

2. The Garrison's Soldiers, fearing a Famine, the worst of Evils, wearied the Besiegers with *such* frequent Sallies, that they broke up the Siege, and left the besieged at Liberty to fetch in Booty out of the Country adjoining (*tam creber.*)

3. They sent Ambassadors to Cæsar about Peace, who spoke after this Manner:—That they did not think the Romans waged War without the Help

of the Gods, that could with *such* Swiftmess move forward Engines of that Height (*tantus.*)

4. *Livy* and *Fabius Rusticus* have made the Form of *Britain* to resemble an oblong Platter, or two-edged Axe : and *such* certainly is its Shape towards the *South*, as *Tacitus* has it (*is.*)

5. *Such* is the Force of *Harmony*, and so pleasing Effects it hath in that very part of Man, which is most divine, that some have been thereby induced to think, that the Soul itself by Nature is, or hath in it, *Harmony* (*Ea harmoniæ vis est.*)

6. *We* need *such* an Army as is not to be sent for a great Way, nor staid long for ; but *such* a one as is ready, and (as it were) at hand (*Milite opus est eo.*)

7. If any Nation should be allowed to consecrate their Origins, and ascribe them to Gods as their Authors ; *such* is the martial Glory of the Roman People, that, since they give out *Mars* above the rest, to be their own, and the Parent of their Founder, human Nations may as contentedly bear this also, as they bear their Empire (*ea belli gloria est populo Romano.*)

8. They neither make Slaves of Prisoners of War, unless waged by themselves, nor of the Children of Slaves ; nor, in fine, of any one that they can get out of other Countries, though he were there a Slave ; but either *such* as among themselves, for some heinous Offence, are punished with Slavery ; or in the Cities of other Countries are condemned to die for great Trespasses (*sed aut si cujus apud se flagitium in servitium vertitur, aut quos, &c. admissum facinus destinavit supplicio.*)

9. Go to, now, ye that say, To-day or to-morrow we will go into *such* a City, and continue there a Year, and buy and sell, and get Gain ; whereas ye know not what shall be on the Morrow (*proficiscemur in illam urbem.*)

10. We think too highly of ourselves, *if we suppose we are of such Worth and Consequence, that the Motions of the Stars should be contrived for our sakes (si digni nobis videmur, propter quos, &c.)*

11. She received the Augury with great Joy, and taking her Husband about the Neck, wishes him to hope for high and lofty Matters: telling him that that Bird came *from such a quarter of the Heaven, and as a Messenger from such a God (cá regione cæli, et ejus Dei nuncium.)*

12. *Licinius* calls *Attilius* a rough crabbed Writer; perhaps not without Reason: yet *such a Writer as ought to be read (scriptorem tamen ut legendus sit.)*

13. Cities also, as well as other Things, spring from the lowest Beginnings: *Afterwards such as their own Bravery, and the Gods assist, get themselves great Power, and a great Name (deinde quas.)*

14. *The Forces with Achilles were such, that they appeared neither in Number, nor in the sort of Men, nor in Experience in War, contemptible (Erant cum Achille copiae.)*

15. She excepted against the Law lately made, that it was unjust, invented on purpose against her; that it was without Example, *and such whereunto she would never subject herself (et cui.)*

16. Every Person holds an inward and secret Conversation with his own Heart, *and such as highly concerns him well to regulate; because, even in this Sense, evil Communications corrupt good Manners (quamque magnopere illius interest ritè moderari.)*

17. Of these Men, some were brought to their Trial, and condemned of Treason: three only, *such was the King's Mercy, were executed (qualis erat Regis clementia.)*

18. They had paid for this by a heavy Fine, had not the Archbishop, *such was his Mildness, with*

much ado, prevailed upon the Queen (*quâ fuit ille lenitate.*)

19. The People, *such is their Inconstancy*, out of a Loathing to Things present, look to the rising Sun, and leave the setting (*quâ est inconstantia: cujus est inconstantie.*)

20. We have taken care for a gathering of Alms to be made throughout this whole Republic; which, upon good grounds, we hope will be *such* as will demonstrate the Affection of this Nation toward their Brethren, labouring under such horrid Inhumanities (*ejusmodi.*)

21. If there be any Thing in the Body of *such a Nature* as to hurt the rest of the Body, we suffer it to be burnt or cut away, that *some one* (*aliquod*) Member, rather than the whole Body, perish. So, in the Body of the Commonwealth, that the whole may be preserved, let that which is infectious be lopped off (*ejusmodi quod noceat.*)

22. Consider the Work of God, *which is of such a Nature*, that no one can make that straight, which he hath made crooked (*quod est ejusmodi.*)

23. The Horse threw their Bonnets upon the Ground, and galloping their Horses with full Speed by them, took them up with the points of their Spears: and many *such* ludicrous Pranks did they perform (*hujusmodi.*)

24. What strange Provocation could make the Gods so extremely hard and severe, that there was no way of reconciling them to the People of Rome, but by the Blood of *such* gallant Men (*nisi tales viri occidissent*)?

25. Is it to be imagined, that the Divine Nature should be pleased with human Sacrifices? or *that the Gods should be appeased with such Barbarities as even Men abhor* (*ut sic Dii placentur, quemadmodum ne homines quidem sæviunt*)?

26. This great Man was a Person of a noble Nature, and generous Disposition, *and of such other Endowments*, as made him very capable of being a great Favorite to a great King (*aliusque id genus.*)

27. The Roman Commonwealth, arising from small Beginnings, *grew to such a pitch*, that it was at last encumbered with its own Bulk (*eò crevit.*)

28. *O that there was such a Heart within them*, that they would fear me, and keep all my Commandments always; that it might go well with them, and with their Children after them (*Atque utinam ita sint animati. O si esset hic eorum animus!*)

29. Virtue is either the only Good, or *in such a manner* the chiefest Good, that all other Things, put in the opposite Scale, hardly amount to any Weight at all (*ita.*)

30. The Delphians, soon after this, were visited with Famine and Pestilence *to such a degree*, that they went to consult the Oracle of Apollo, to know what Wickedness it was, that had brought these Calamities upon them. The Oracle gave them this Answer; that they were to expiate for the Death of Æsop (*eò usque : adeò usque.*)

31. Silver and Gold have I none; *but such as I have, give I thee*: In the Name of Jesus Christ of Nazareth, rise up and walk (*sed quod habeo, hoc tibi do.*) ὃ ὃς ἔχω, τῷτο σοι ἐδώμι.

32. *Have you not observed such as, being Slaves to all manner of Lusts, are so angry with the Vices of others, as if they envied them*; and most grievously punished *such as (quos)* they most diligently imitate? When nothing is more becoming even those, who stand in need of nobody's Clemency, than Lenity (*Nostine hos qui, omnium libidinum servi, sic aliorum vitiis irascuntur, quasi invidiant?*)

CHAP. LXII.

The Rendering of the Particle Than.

1. IT ought not indeed to be so ; but we find it true which *Seneca* says, *Nothing sooner grows old and out of date, than Obligation ;* and we are but too apt to forget what we have the greatest Reason to remember (*nihil citius senescit quàm gratia.*)

2. Law, says *Cicero*, in his *Philippics*, is no other than a Rule of well-grounded Reason, derived from God himself, enjoining whatever is just and right, and forbidding the contrary (*nisi.*)

3. What Man, under the dread of Death or Pain, the one of which is often present, the other always impending, can be other than miserable (*non*) ?

4. *Cæsar's* Method and Order of Battle was otherwise than the *Belloraci* had informed the *Nervii* (*aliter se habebat, ac.*)

5. Navigation in a narrow Sea, is far other than in the vast and open Ocean (*atque.*)

6. You can scarce imagine, how unfriendly he is to himself ; insomuch that the Father, that *Terence* brings in living miserably, for having been the Cause of his Son's leaving him, did not torment himself worse than this Man (*atque.*)

7. If the World had no Beginning, how is it (*quâ fit*) that the *Greek* Poets, the most ancient of their Writers, mention nothing higher than the *Theban War*, and the Destruction of *Troy* ? Were there from all Eternity (*ex infinito jam tempore*) no memorable Actions done 'till about that Time ? Or had Mankind no way 'till of late to record them,

and propagate the Memory of them to Posterity? It is much, if Men were from Eternity, that they should not find out the way of writing all that long Duration, which had passed before that Time. Surely he was a fortunate Man indeed, who, after Men had been eternally so dull as not to find it out, had the Luck at last to hit upon it (*supra bellum Thebanum.*)

8. Shall *less than thirty* Runagates and Traitors dispose of the Empire? Do you allow the Example? Do you wink at their Crime, and so make it your own (*minus triginta*)?

9. If any Thing was *harder than ordinary*, they brought it to *Moses*, but all small Matters they decided themselves (*difficilius.*)

10. The wise Man *is not fond of Riches*, but yet he had rather have them than not. A Man may be sensible of the Convenience of a Thing, and know how to value it as it deserves, without placing his Heart and his Happiness in it (*non amat divitias, sed mavult.*)

CHAP. LXIII.

The Rendering of the Particle That.

1. THEY marched about fifteen Days in such Manner, *that* there was not above five or six Miles between the Enemy's Rear and our Van (*ut*.)

2. It is put to the Senate, that Levies may be made throughout all *Italy*; *that* Money may be allowed *Pompey* out of the Treasury (*pecunia ut*.)

3. Our Birth is made painful to the Mother, *that* she may love the Child the better; and Death is made formidable to Mankind, to deter us from laying violent Hands upon ourselves (*quod.*)

4. The immortal Gods are wont, *to the end that* Men may be the more grieved at the Change of their Condition, to grant unto such as they intend to be avenged of, for their Wickedness, a more than ordinary Prosperity sometimes, and a longer Time of Impunity.

5. When that Work was finished, he places Garrisons about it, *to the end* they might be the easier hindered, if they should offer to pass over against his Will.

6. Why was not this Ointment sold for three hundred Pence, and given to the Poor? This he said, *not that he cared for the Poor*, but because he was a Thief, and had the Bag, and bare what was put therein (*non quòd ei curæ essent pauperes.*)
 ἔχ' ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ. *non quòd ei cura esset egentium.*

7. Queen *Elizabeth* was indefatigably given to the Study of Learning; *insomuch that*, before she was seventeen Years of Age, she understood well the *Latin, French, and Italian* Tongues, and was indifferently well skilled in the *Greek* (*adeò ut: usque adeò ut.*)

8. *Pythagoras* tells us, that the Souls of Men continue indeed after Death, but pass from Body to Body; *so that* the same Person is perhaps to-day a Dung-hill Cock, who, in the time of the *Trojan War*, was *Agamemnon* (*ut.*)

9. He never supped without some philosophical Lecture; *so that* the Minds of the Guests, as well as their Appetites, were entertained.

10. His Courtesy was not without Severity, nor his Gravity without Affability; *so that* it was hard to judge, whether his Friends loved or revered him more.

11. Take care to be ready with your Boat and Oars; for such a Multitude of Ghosts will come

by and by, that I am afraid *you will not be able to ferry them all over (ne non sufficias.)*

12. See that thou makest all Things according to the Pattern shewn to thee in the Mount (*Vide facias.*) Ὅσα ποιήσης.

13. They said, they were afraid Corn could not conveniently enough be brought up to them (*ut satis commodè supportari posset.*)

14. I am afraid I shall not be able to describe to you what I saw, without weeping. And I am afraid I shall not be able to hear it without laughing. But let us have it however (*ut possim.*)

15. Pain is intolerable: Nature cannot bear it. These are Words. Children endure it for Love of Glory: others endure it for Shame: many out of Fear: And yet are we afraid Nature cannot bear that, which is endured by so many (*ut natura non possit*)?

16. As in other Things you follow the Footsteps of your immortal Ancestors, so we again and again beseech you, that you would not swerve from them in this particular (*nolis.*) Subintellige *ut.*

17. We beg of you, that you will vouchsafe your Integrity to be the Harbour and Refuge for People tossed so many Years, and almost shipwrecked in your Courts of Justice (*digneris.*)

18. If these Things were not done by your Highness's Consent and Command, as we hope they were not, we desire you would make it appear by the Punishment of the Governor.

19. We desire you would persuade yourself, that there is nothing which we request of you in the way of Kindness, which we shall not be ready to repay both to you and yours, whenever the like Occasion shall be offered us.

20. That is a remarkable Passage in Aristotle, where he defines that to be the most desirable

Proportion (modus) of all worldly Felicities and Enjoyments, which is most consistent with Men's devoting themselves to the Business of Religion: and that to be either too much or too little of Wealth, or Honor, or Power, &c. whereby Men are hindered in their meditating upon God, or their worshipping of him (idque adeò sive opum, sive honoris, sive potentiae, &c. vel nimium, vel parùm esse, unde præpediuntur homines, quò minus, &c.)

21. Let this also be reckoned as an Instance of his Good-Nature;—*that* with one, whom he had been acquainted withal from a Child at School, he lived so lovingly, that their Friendship increased even to their utmost Old-Age (*quòd.*)

22. To the Historians we owe, *that* we are not ignorant of the Times that are gone before us: which to be, is, as *Tully* says, to be always Children.

23. *M. Crassus* was somewhat thick of hearing; but he had another Thing that was worse, *that* he heard ill.

24. *That* you cut off part of our Army, when those that had passed the River were not able to aid their own Men; do not, for that Reason, either think very highly of your own Valour, or despise us (*quòd concideris*.)

25. He could there do no mighty Work, *save* that he laid his Hands upon a few sick Folk, and healed them (*nisi quòd.*) εἰ μὴ.

26. The History of *Jonah*, who was three Days in the Whale's Belly, is in *Lycophron*; *save* only that, instead of *Jonah*, the Name of *Hercules* is put in (*nisi quòd.*)

27. Setting Fire to the Works which he had raised, he returned to *Athens*, with the same Number of Ships that he set out withal, to the great

Offence of his Citizens (*cum totidem navibus, atque erat profectus.*)

28. *Dionysius* the Tyrant, that he might not entrust his Throat with the Barber, made his own Daughters learn to trim. And yet, when they came to be of Age, he took even from their Hands the Razor, and brought up a Practise of their singing his Beard and Locks with burning Walnut-shells (*ne.*)

29. We desire that you will not any longer suffer these Pests of Commerce, and Violators of the Law of Nations, to harbour in the Ports of your Kingdom (*ne diutius.*)

30. He required that *Cæsar* should bring no Foot-Soldier to the Parley; that both should come with their Cavalry only (*ne quem peditum.*)

31. He never rested in those Things he had gotten, but still thirsted and pursued after new; yet so that he would not rush into new Affairs rashly, but settle and make an End of the former, before he attempted fresh Actions (*ut ne tamen. Ut tamen, &c. ne.*)

32. I take him to have been the only Man that saw Truth; that rescued the Mind from the grossest Errors, and found out a complete Method to make us good and happy (*unum vidisse.*)

33. Shew yourself that Man, that I have known you from your Infancy: Trust me, the Injuries of Men will illustrate your Greatness (*is.*)

34. *Divico* answered, that the *Helvetians* have been so trained up by their Ancestors, that they have been accustomed to receive, not to give Hostages: Of that the People of *Rome* were a Witness (*Ejus rei.*)

35. I recite my Verses to none but my Friends, and that against my Will, not in all Places, or before all sorts of Persons (*idque.*)

36. He writes, *and that in both Languages*, Lyrics especially, with a great deal of Art. They are wonderful soft, wonderful sweet, wonderful facetious (*et quidem utriusque linguæ.*)

37. One, *and that indeed the old Cause of War*, is the insatiable Thirst of Riches and Dominion (*et ea vetus causa bellandi.*)

38. This one Legion, *and that not a complete one neither*, two Cohorts being drawn off, the Enemies despised (*neque eam plenissimam.*)

39. Were there not ten cleansed? But where are the nine? *that none should be found*, that returned to give Glory to God, save this Stranger (*nullumne repertum esse*)!

40. They come to her, to tell her the Cause of their coming, and in few Words, admonish her to prepare for Death, *for that she was to die the next Day* (*postridie utique moriendam.*)

41. What greater Wickedness can there be, than to murder a Man? Is he therefore chargeable with Wickedness, *that has murdered a Tyrant*? The People of Rome, I am sure, do not think so, who count it one of the most glorious Actions in the World (*si qui Tyrannum occidit.*)

42. He ran before, and climbed up into a Sycamore Tree to see him; for he was to pass *that Way* (*illac.*) ὅτι δι' ἐκείνης ἤμελλε διέρχεται. Deest ὁὖν.

43. His Disciples asked him, saying, Master, who did sin; this Man, or his Parents, that he was born blind? Jesus answered, Neither hath this Man sinned, nor his Parents; *but that the Works of God should be made manifest in him* (*sed ut.*) ἀλλ' ἵνα. Subauditur vocula hujusmodi, *sed commodè hoc accidit.* Solet ἀλλ' ἵνα habere talem ἐλαψιν [defectum.] Joh. xiii. 18. xiv. 31. xv. 25. Grotius.

44. If he has any Friends with him, they are entertained with excellent Discourses : if not, some Book is read : and this sometimes, when he has the Company of his Friends ; *provided, that is, they do not dislike it (si tamen illi haud graventur.)*

45. He exercises the Body no less than his Mind. *Hence it is, that now, after his seven and seventieth Year, he has the perfect Use of his Eyes and Ears : hence it is, that his Body is brisk and active, and that he has nothing of Old Age but Experience (Indè illi post, &c. aurium oculorumque vigor integer : indè, &c. solaque ex senectute prudentia.)*

46. What the Apostle means (*sibi velit*) in this place, was never yet, *that I know of*, by any Man rightly explained (*quòd sciam.*)

CHAP. LXIV.

The Rendering of the Particle The.

1. *THE* more bitterly and cruelly any one spoke, the more he was commended by Cæsar's Enemies (*ut quisque acerbissimè, ita quàm maximè.*)

2. Sure our Demosthenes was somewhat vain, who said he was delighted with a Woman's whispering another in the Ear, *This is the great Demosthenes*. What can be more vain than this? Yet how great an Orator ! (*Hic est ille Demosthenes.*)

CHAP. LXV.

The Rendering of the Particle Then.

1. CÆSAR, removing out of Sight, first his own, *and then* the Horses of the rest, that he might cut off all Hope of Flight, encouraging his Men, joins Battle (*deinde.*)

2. I am clearly of the mind, that the Good are happy, the Wicked miserable. Is *Archelaus then* miserable? Certainly, if he be unjust (*ergò.*)

3. *Alexander*, after he had killed his Friend *Clitus*, could hardly forbear offering Violence to himself. Where *then* are those that say, Anger is natural? If it were natural, how could it be, either that one Man should be more hasty than another; or that any Man should repent of what he did in his Passion?

4. While one saith, I am of *Paul*; and another, I am of *Apollos*; are ye not carnal? *Who then is Paul*, and who *Apollos*, but Ministers by whom ye believed, even as the Lord gave to every Man (*Quis igitur est Paulus.*) Τίς ἐν ἐστὶ Παῦλος;

5. The Law can never, with those Sacrifices which they offered Year by Year continually, make the Comers thereunto perfect. *For then* would they have ceased to be offered (*Alioquin [cæteroquin] cessassent offerri.*) Ἐπεὶ ἀν' ἐπαύσαιτο προσφερόμεναι.

6. I think myself happy, King *Agrippa*, that I am to answer for myself this Day before thee, touching all the Things whereof I am accused of the *Jews*: Especially, because I know thee to be expert in all Customs and Questions which are among the *Jews*: Wherefore I beseech thee to

hear me patiently. *My manner of Life then from my Youth*, which was at he first among my own Nation at *Jerusalem*, know all the *Jews* (*Ac meam quidem ab inennte ætate vitam*,) Τὴν μὲν ἔν βίωσίν μου, τὴν ἐκ νέότητος: *meam itaque, meam igitur*, &c. Hæ particulæ, tum Græcæ tum Latinæ, transitionibus plerumque serviunt.

7. If, according to the Saying of our Saviour, it is better to give than to receive; *then* he that gives out of his own, to those that want, is much perfecter than he, that is only upon the receiving Hand (*utique*.)

8. Man is a Reed, *and* (*et quidem*) the weakest Reed in Nature: *but then* he is a thinking Reed (*at enim*.)

9. *Then Agrippa* said unto *Paul*, Thou art permitted to speak for thyself. Then *Paul* stretched forth the Hand, and answered for himself (*Hic Agrippa*.) Ἀγρίππας δὲ, &c.

10. When *Phormio*, the Peripatetic, had discoursed before *Hannibal* at *Ephesus* for several Hours, concerning the Office of a General, and the whole Art of War; the rest that had heard him, and were mightily delighted, asked *Hannibal*, what was his Opinion of that Philosopher? *Then the Carthaginian is reported to have answered, not in the best Greek, yet with some Freedom*, That he had seen many a doating old Fellow, but a greater Dotard than *Phormio* he never beheld (*Hic Pænnus, non optimè Græcè, sed tamen liberè, respondisse fertur*.)

11. The burning of *Sodom* is in *Diodorus Siculus*, *Strabo*, *Tacitus*, *Pliny*, and *Solinus*. The most ancient Use of Circumcision is related by *Herodotus*, *Diodorus*, and *Strabo*. *And then* for the Endeavour of climbing up to Heaven, which of the Poets dares not mention it (*Jam verò*.)

12. In the early Spring, when the Snow dissolves upon the hoary Hills, and the mellowing Glebe relents with the west Wind, *even then* let my Bullock begin to groan under the deep impressed Plough, and my worn Coulter to brighten with the Furrow (*jam tum.*)

13. *Gallia* wavered, *Britany* was conquered, the *Dacians* overthrown, the *Parthians* in Arms. *Then as for Italy*, that was afflicted with unheard-of Miseries: Towns were burnt, most ancient Temples consumed to Ashes, the Capitol itself on Fire by the Citizens own Hands, the holy Ceremonies prophaned, great Adulteries (*Jam verò Italia.*)

14. *Then as to that other part of Philosophy*, which is termed Logic, he is absolutely defenceless and naked (*Jam in alterâ Philosophiæ parte.*)

15. Thou Hypocrite, first cast out the Beam out of thine own Eye; *and then* shalt thou see clearly, to cast out the Mote out of thy Brother's Eye (*et ita demùm.*)

16. *Then* hath a Man attained to a State of Perfection in his Life and Conversation, when he so spends every Day as if it were his last (*Tum denique.*)

17. His Overthrow heaped Happiness upon him: *for then, and not till then*, he felt himself, and found the Blessedness of being little. And to add greater Honors to his Age, than Man could give him, he died fearing God (*siquidem tum denique.*)

18. When they were escaped, *then* they knew that the Island was called *Melita* (*tum demùm.*)

19. Then said *Peter*, *Silver and Gold have I none.* None! What hast thou then, thou poor Disciple of a poor Master? A true Faith, a Godlike Charity, and unshaken Hope. Blessed art thou amongst Men: nothing can make thee greater, nothing richer, nothing happier, but Heaven. *You*

see plainly then, a Man may be virtuous, tho' not wealthy; and that Fortune, which prevents his being rich, cannot prevent his being happy (*Nempe vides. Nempe paret.*)

20. Let us accustom ourselves to pity the Faults of Men, and to be truly sorry for them; and then we shall take no Pleasure in publishing them (*itâ fiet ut.*)

CHAP. LXVI.

The Rendering of the Particle Therefore.

1. CLOTHES neither make a Man better nor worse. *Therefore* it is unreasonable to judge of any one by his Garb (*proinde.*)

2. Pompey wrote back, that Domitius had not, by his Advice or Consent, betaken himself to Corfinium: *therefore*, if by any means he could, he should come to him with all his Forces.

3. What do you think of the Lacedæmonian Woman, who, having sent her own Son out into Battle, and hearing he was slain, said, I *therefore* brought him into the World, that he might be one that should make no scruple of dying in the Defence of his Country (*idcirco.*)

4. Epictetus, discoursing concerning the Work and Business he was designed to, has this Passage: If I had been a Nightingale, or a Swan, I should have employed the Time of my Life in such a Way as is suitable to the Conditions of those Creatures: but being made a Man, capable of serving and worshipping that God, from whom I had my Being, it is but Reason that I should apply myself to this, as being my proper Work and Business: *and therefore* hereunto will I devote myself, as being

the chief Employment to which I am designed (Itaque adèd huic studio me totus addicam, quippe cui unicè destinatus sum.)

5. Cicerò, in his Book intitl'd *Orator*, speaking of the Affectation of divers Greek Rhetoricians, said thus : “ *And therefore Herodotus and Thucydides are the more admirable. For, though they lived in the same Age with those I have before named, yet were they far from this kind of Delicacy, or rather indeed Foolery*” (*Quo magis sunt, &c. mirabiles.*)

6. That Corn, which he had brought up the River *Arar* in Ships, he could therefore make no use of, because the *Helvetians*, whom he did not care to leave, had turned off their March from *Arar* (*propterea minùs uti poterat, quòd.*)

7. The two Armies were seated before their Camps, free from present Danger rather than Concern. For why? Empire was the matter in Question, depending upon the Bravery and Success of three Combatants on each side. Accordingly therefore, their Minds, being erect and in Suspence, were wholly pointed upon this in no wise grateful Sight (*Itaque ergo.*)

8. They imagine that God, like other Artificers, has purposely exposed *this stupendous Machine of the Universe (mundi hujus visendam machinam)* to the View of Man, he being the only Creature that he has made capable of considering so great a Work ; and that therefore a curious and careful Observer and Admirer of his Workmanship is dearer to him, than one who, like an irrational Brute, looks on all this glorious Scene only as a dull and unconcerned Spectator (*eoque cariorem habere curiosum ac sollicitum inspectorem, quàm eum, &c.*)

9. There cannot be a greater Error, than to believe a Man, whom we see qualified with too mean

Parts to do Good, to be *therefore* incapable of doing Hurt : There is a Supply of Malice, of Pride, of Industry, and even of Folly, in the weakest, when he sets his Heart upon it, that makes a strange Progress in Mischief (*etá re.*)

10. At *Myra* the Centurion found a Ship of *Alexandria* sailing into *Italy* ; and he put us on board thereof (*etò nos imposuit*) ἐν τῷ ὀνόματι αὐτοῦ.

CHAP. LXVII.

The Rendering of the Particle Though.

1. I HAVE put into a Letter that which ought rather to have been talked over : *though*, whatever Mistake there is in the Letter, that may afterwards be set right by Discourse (*Quamquam.*) Καί τε ἔτι.

2. Want is proper to one that has Sense : now the Dead have no Sense ; therefore neither do the Dead want. *Though* what need we philosophise upon this point, since we see the Matter stands in no great need of Philosophy ? (*Etsi.*)

3. Virtue, *though* it be seen in another, yet moves us, and makes us Friends to him, in whom it appears to be (*etiamsi—tamen.*)

4. True Friendship is so rare, that scarce three couple of Friends are found, *tho'* you trace them from *Thescus* to *Orestes* (*ut ad Orestem pervenias, profectus à Theseo.*)

5. *Though* we could conceal it from Gods and Men, yet we ought to do nothing covetously, nothing unjustly, nothing lustfully, nothing inconsistently (*Si.*)

6. *Though* Laughter be allowable, yet Giggling is blame-worthy ; for the flushing of the Soul in

Mirth, is liable to the same Censure, as the shrinking of it in Sorrow.

7. He would not go with *Q. Cicero* into *Asia*, *though* he might have been his Legate. For he did not think it decent for him, since he had refused the Prætorship itself, to become the Follower of a Prætor (*cùm.*)

8. *Though Things are thus*, yet if they will satisfy the *Ædui* for the Injuries they have done them and their Allies, and likewise the *Allobroges*, *Cæsar* says, he will make Peace with them (*Cùm ea ita sint.*)

9. There are some that pretend themselves rich, *though* they have nothing: there are some that pretend themselves poor, *though* they are wealthy (*quum.*)

10. I acknowledge thy Kindness, in speaking so courteously to me; *though* I am not worthy to come into the Number even of thine Handmaids (*quum tamen.*)

11. Does the wise Man adore the People? No, he despises them, and rejects their Honors, *though* freely offered him (*etiam.*)

12. A true Friend scorns to decline any Danger; and is ready to rescue his Friend, *though* at the Expence of his own Life (*etiam cum.*)

13. His Queen, notwithstanding she had presented him with divers Children, and with a Crown also, *though* he would not acknowledge it, had no Interest with him (*utcunque illud fateri non sustineret.*)

14. This Town, by reason of the Breadth of the Ditch, and the Height of the Wall, *though* but few defended it, he was not able to take by Storm (*pau- cis defendentibus.*)

15. There are some, whose Authority is of exceeding great Force with the common People; *who*,

though private Men, have more Interest than the Magistrates themselves (qui privati.)

16. War was waged against *Anthony*, *though a Consul*, by Authority of the Senate; in which being worsted, he would have been put to Death, but that *Octavius*, affecting the Empire, sided with him to subvert the Commonwealth (*consulem.*)

17. The People, considering those Things, chose rather *to have him punished, though innocent*, than to be any longer in Fear themselves (*eum innoxium plecti.*)

18. Sure the King was out of his Wits, to pull his Hair by the Roots, *as though Melancholy* were to be abated by a bald Pate (*quasi verò.*)

19. *Saul* said, I spared the best of the Sheep and Oxen to sacrifice to the Lord. And *Samuel* said unto him, *As though Obedience* were not more acceptable to the Lord than Sacrifice.

20. Men do not consider Accidents may befall them: every one hopes for *Metellus's* Fortune; as *though* either there were more fortunate than unhappy; or there were any Certainty in human Affairs; or it were more prudent to hope than to fear (*proinde quasi.*)

21. *Now though* we should get to the *Hellespont* by Flight, yet who will prepare us a Fleet to pass over (*Jam ut*)?

22. A good Man will do nothing, either against the Public, or his Oath, or any solemn Engagement, for the sake of his Friend; *no, though he were Judge* in his very Friend's Case (*ne si judex quidem erat.*)

CHAP. LXVIII.

The Rendering of the Particle Through.

1. SOMETIMES Men err in their Counsels *through* Ambition, as *Perdiccas*; sometimes *through* a false Opinion of Right, as *Brutus*; sometimes *through* over-doing, as *Pericles*; sometimes *through* Anger, as *Marius* (*propter.*)

2. The Army fell upon them most cruelly, slew several, put others in Chains, and compelled the rest to fly into desert Places, and to Mountains covered with Snow; where some hundred of Families are reduced to such Distress, that it is greatly to be feared they will in a short Time all miserably perish *through* Cold and Hunger (*frigore.*)

3. The Ship ran aground, and split to Pieces, not *through* any Fault of the Master, but *through* want of Skill, or Obstinacy, of the Pilot (*culpâ,—imperitiâ.*)

4. Let nothing be done *through* Strife or Vain-Glory; but in Lowliness of Mind let each esteem others better than themselves (*per contentionem, aut ostentationem. Contentiosè, aut ambitiosè.*) κατ' ἐρίθειαν, ἢ κενοδοξίαν.

5. Each Man is willing to save himself the Trouble of examining, and had rather believe than judge. *A Mistake that has passed through many Hands successively*, turns us about at Pleasure. The Custom of assenting too easily is dangerous and unfaithful (*traditus per manus error.*)

CHAP. LXIX.

The Rendering of the Particle 'Till, or Until.

1. THE Lark did not think it necessary to remove her Nest, when the Corn was ripe, and carry her unfledg'd young ones any where else, 'till the Master of the Field himself, neglecting the Help of his Friends and Relations, resolved to cut down the Corn with his own Hand (*dum.*)

2. Some think that Obedience is to be denied him, 'till he has reformed what he has done amiss (*tantisper ei denegandum, donec.*)

3. When he was in the highest Passion, he was so far from stooping to any Dissimulation, whereby his Displeasure might be concealed, 'till he had attained his Revenge, (the low method of Courts,) that he never endeavoured to do any Man an ill Office, before he first reproached him with the Injuries he had done, and told him what he was to expect from him (*usque: donec.*)

4. He never laid his Head upon his Pillow at Night, 'till he had by Repentance reconciled himself to God, for the Transgressions of the Day past (*antequàm.*)

5. The Search of Truth ought not to stop 'till you have found it: and it were a Shame to flag in the Chace, when the Game is inestimable (*nisi inreneris.*)

6. Laban set Meat before Abraham's Servant. But he said, he would not eat, 'till he had proposed his Business. And Laban bidding him propose it, he spoke thus (*nisi prius proposuerit.*)

7. It is the Custom of the Magi, not to inter any of their Friends 'till their Bodies have been

first torn in pieces by wild Beasts. In Hyrcania the common sort keep Dogs for that very Purpose at the public Charge, Noblemen in their Houses (*nisi à feris sint antè laniata.*)

8. All the Enemy turned their Backs, nor did they cease flying 'till they came to the River Rhine, which was above fifty Miles from the Place where they fought (*neque priùs quàm.*)

9. The fifty Daughters of Danaüs begged of the King of the Argives, that he would protect them from the Egyptians. The King told them, he could not undertake their Protection, 'till he had imparted the Matter to the People (*se non antè, —nisi priùs.*)

10. The Turks count it a great piece of Religion to bear false Witness against a Christian: they do not stay till they are asked; they appear without Summons, and obtrude themselves on their own Accord (*ut.*)

11. So may Pharaoh live, as you shall not go hence, till your youngest Brother is come hither (*quin.*)

12. Verily I say unto you, till Heaven and Earth pass, one Jot, or one Tittle, shall in no wise pass from the Law, till all be fulfilled (*quin fiant omnia.*) ἕως ἂν πάντα γένηται.

13. He retained with a never-dying Memory, the Kindnesses he had received: but those he had done himself, he remembered so long, till he that had received them was grateful (*quoad.*)

14. They laid Hands on them, and put them in hold till the next Day; for it was now Even-tide (*ad posterum diem.*) εἰς τὴν ἑσπέρην.

15. At the same Time Cæsar ordered the third Battalion, that had been quiet, and till then had kept their Place, to advance forward (*ad id tempus.*)

16. When *Ruth* had eaten *till she was satisfied*, she rose to glean. And *Boaz* ordered his Servants to leave Handfuls on purpose for her (*ad satietatem.*)

17. As for the Pope, against whom you declaim so loudly, I am content you should bawl on him *till* you are hoarse (*usque ad.*)

18. The Child grew, and waxed strong in Spirit, and was in the Deserts *till the Day of his shewing unto Israel* (*usque ad diem, quo Israelitis ostenderetur.*)

19. Judge nothing before the Time, *until the Lord come*; who both will bring to Light the hidden Things of Darkness, and will make manifest the Counsels of the Heart: and then shall every Man have Praise of God (*quoadusque veniat Dominus.*) ἕως ἃν ἔλθῃ ὁ Κύριος.

20. After the *Kenites* had withdrawn from the *Amalekites*, *Saul* routed the *Amalekites* from *Havila*, *even until you come to Sur*, which lies over against *Egypt* (*usque dum veniatur.*)

21. *Alexander* continued the Battle very smartly *till* Sun-set, and that Day was *Demetrius* slain (*ad.*)

22. *Ascanius*, the Son of *Æneas*, was not ripe enough yet to govern. However, the Government remained safe and intire for him *till he came of Age* (*ad puberem ætatem incolume mansit.*)

23. I intreat and beg of you, to defer what Thoughts you have of executing your Revenge *till* another Time (*in.*)

24. The Emperor *Charles* the Fifth laid such Rubs and Delays in Cardinal *Pole's* way, that he came not into *England till* after fifteen Months (*nisi.*)

25. 'Till within these five and twenty Years, nothing was more common in *Germany* than hot Baths (*Ante.*)

CHAP. LXX.

The Rendering of the Particle To.

1. FIRST of all, *Numa Pompilius* divides the Year, according to the Course of the Moon, into twelve Months (*ad cursum.*)

2. The *Israelites* obeyed *Joshua's* Order, and took up twelve Stones out of the midst of *Jordan*, to the Number of the Tribes of *Israel* (*ad numerum.*)

3. There is a Time when one Man ruleth over another to his own Hurt (*ad ipsius malum: quo ipsius malo.*)

4. It was a Custom with the *Greeks* and *Romans*, when they went to visit a Friend, to send a Messenger before, to signify their coming (*cùm ad aliquem amicorum viserent.*)

5. The Climate does not only contribute to the Strength of the Body, but of the Mind also. At *Athens* the Air is thin and fine, from whence the *Athenians* are generally sharp, and of quick Parts. At *Thebes* it is thick and foggy, and this makes the Natives dull and robust (*non solùm ad robur corporum, sed animorum facit plaga cœli.*)

6. He brought again the thirty Pieces of Silver to the Chief-Priest and Elders, saying, I have sinned, in that I have betrayed the innocent Blood. And they said, *What is that to us?* See thou to that. (*Quid ad nos?*) *Τί πρὸς ἡμᾶς.*

7. All that Time the Ambassadors spend in consulting with the Conspirators; and with Importunity prevail upon them, to send Letters by them to the *Tarquinius* (*ut literæ sibi ad Tarquinius darentur*) *perferendæ nempe.*

8. *Saul*, yet breathing out Threatnings and Slaughter against the Disciples of the Lord, went unto the High-Priest, and desired of him Letters to *Damascus*, to the Synagogues, that if he found any of this way, whether they were Men or Women, he might bring them bound to *Jerusalem* (*petit ab eo epistolas in Damascus.*) Ἠτήσατο παρ' αὐτοῦ ἐπιστολάς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς.

9. What I intended to have deferred to a longer Time, I will put in Execution out of hand; that I may forthwith see, whether Shame and Duty, or Fear, is more prevalent with you (*in longiorem diem.*)

10. *Lucius Torquatus* used great Severity to his own Son, upon the Articles exhibited against him by the *Macedonian* Legates, for Acts of Extortion, while he was Prætor in that Province (*severitatem in suo filio adhibuit.*)

11. It is my Judgment, that Discontent, Fear, and Anger, are incident to a wise Man (*cadere in.*)

12. The People formed themselves to the Manners of their King, as their only Pattern (*in.*)

13. *Edward* the Fourth was the first of all the Kings of *England*, since the *Norman* Conquest, that had taken a Subject to Wife (*in uxorem.*)

14. He was so indulgent to his Relations, that he thought it a piece of Irreligion to be angry with those, whom he was obliged to love (*in.*)

15. I persecuted this way, even unto the Death, binding and delivering into Prison both Men and Women (*hanc institutionem sum capitaliter insecutus*). ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου. *Sectam hanc persecutus sum usque ad mortem.*

16. When I find *Cicero*, in surely a holy Ravishment of Soul, preferring one Day spent according to the Precepts of Philosophy, before a sinful Immortality; and (*necnon*) the Psalmist, al-

most in the same Words, as well as the same Passion, “ One Day in thy Courts is better than a thousand ;” I cannot chuse but think there are irresistible Charms and Beauties in Virtue, and Pleasures in true Philosophy, as ravishing as they are pure and sacred : And who can restrain himself from the glowing Desires of, and resolute Endeavours after, a Share in them ? (*unum diem ex præceptis philosophiæ actum, peccanti immortalitati anteponentem.*)

17. They drove away about five thousand Head of Cattle, the greatest part whereof was shared among the Soldiers, Man by Man, according to the Manner of the Country (*ex.*)

18. The Germans, according to their Custom, putting themselves into a Phalanx, received the Force of our Swords (*ex consuetudine sui.*)

19. Whereas the *Triumviri*, according to the Custom whereby Things were then managed, had sold *Sanfeius's* Estate ; by the Labor and Industry of *Atticus* it was brought to pass, that by the same Messenger, *Sanfeius* was informed, he had lost his Patrimony, and re-obtained it again (*consuetudine.*)

20. That the City might not be large to no purpose, *Romulus*, according to the old Stratagem of Founders of Cities, set open an Asylum. Thither resorted, as to a Place of Refuge, out of the neighbouring Countries, all the Rabble, without Distinction, bond and free, one with another ; Persons desirous of Change and Novelty (*vetere consilio condentium urbes.*)

21. As soon as this Thing was signified to the *Helvetians* by Information, according to their Customs, they made *Orgetorix* stand his Trial in Chains : the Punishment to follow, upon his Condemnation, was to be burnt (*moribus suis.*)

22. Let us by all means fly Haughtiness, Disdain, and Arrogance, when Things are prosperous, and run *according to our Desire (ad voluntatem.)*

23. Answer not a Fool *according to his Folly*, lest thou also be like unto him (*secundùm.*)

24. Answer a Fool *according to his Folly*, lest he be wise in his own Conceit.

25. Though most of Tully's Books of Philosophy seem to have something divine in them; yet that Treatise of old Age, which in his old Age he wrote, that Piece, I say, do I look upon, *according to the Greek Proverb*, to be the Song of the dying Swan.

26. How come you to be set out with Colours? Never had any Bird such a Variety of Feathers. You have nothing about you, that is either *according to Nature*, or common Fashion (*juxta.*)

27. Why walk not thy Disciples *according to the Tradition of the Elders*, but eat Bread with unwashed Hands (*ut postulat: ut fert*)?

28. We request of you that you would vouchsafe your Assistance to this poor oppressed Man, and *according to your wonted Justice*, restrain the Insolence of his Adversary (*pro.*)

29. One Man is for a single Life, another for a married State; others for Privacy, and some again are pleased with public Administrations in the Government, *according to the various Dispositions of Bodies and Minds.*

30. There is a Vanity which is done upon the Earth:—*that there be just Men, unto whom it happeneth according to the Work of the Wicked*: Again, there be wicked Men, to whom it happeneth according to the Work of the Righteous: I said that this also is Vanity (*quòd sunt insontes, quibus accidunt digna sontibus.*)

31. Philosophy is so far from being praised *suitable to what* she has deserved of Man's Life, that she is by the most slighted, by many even reviled (*perinde ac.*)

32. It was observed that *Pompey's Army*, *contrary to* their ordinary Custom, was advanced a considerable way from their Trenches (*extra*)

33. *Cæsar*, his whole Army almost being dismayed, because the Thing had happened *contrary to Expectation and Custom*, encouraging his Men, draws the ninth Legion to their Succour (*præter.*)

34. A wise Man is never troubled at any cross Event: he knows nothing could have been better than it is. All Things are successful to him; *nothing happens contrary to his Expectation or Opinion*, because he is indifferent to every Thing. Whilst others are tossed up and down betwixt Hopes and Fears, his Mind is established (*nihil præter opinionem accidit.*)

35. He treated the poor Queen more sharply than she deserved at his hands, *contrary to what* he had promised to the *French King* (*contra quam: contra ac.*)

36. *It will not be foreign to the Business in hand*, to give a short Account of the Manners and Customs of the *Gauls* (*non abs re fuerit.*)

37. If it should happen that we are forced to disoblige any Person, we must endeavour to excuse it as well as we are able to him (*adversus.*)

38. He was of a most flowing Courtesy and Affability to all Men who made any Address to him; and so desirous to oblige them, that he did not enough consider the Value of the Obligation, or the Merit of the Person he chose to oblige; from which much of his Misfortune resulted (*adversum.*)

39. Did you ever see the *Alps*? Yes, I have. These Mountains are no more than Warts to the Billows of a raging Sea (*si conferantur.*)

40. The same Persons, in whose behalf we wrote to you in *September*, the last Year, complain grievously to us, that they have not been able hitherto to obtain Possession of the Inheritance left them by their Father's Will (*apud.*)

41. The Duke by his Letters cleared himself to the Queen, and openly professed the Protestant Religion.

42. Whilst by the help of Philosophy they are searching into the Secrets of Nature, they think themselves to receive not only a marvellous Pleasure, but also to do a Thing highly pleasing to the Author and Maker thereof (*videntur sibi non solum admirabilem, &c. sed apud authorem, &c. summam inire gratiam.*)

43. *Theseus*, King of *Athens*, to his great Honor, restored the People to their Liberty (*cum.*)

44. Have no Regard to the Person of a great Man: strive for Truth, even to Death; and contend for Justice, even to the Danger of thy Life.

45. Our Merchants, which reside in the Town, to the vast Advantage of your People, were forbid to visit their Countrymen, or assist them in the least (*non sine.*)

46. As it has been always a great Occasion of rejoicing to us, whenever any prosperous Success attended your Arms; so neither are we sorry for the late Advantage gained by your Fleet, tho', as we understand, it happened a little to the Detriment of our own People (*aliquo cum detrimento.*)

47. The French King feared, lest the most potent Kingdoms of *England*, *Scotland*, and *Ireland*, should be joined in a League of Amity, to the endangering of France (*in Galliæ periculum.*)

48. While these Things were debating, *Francis* the Second dies ; *whether to the greater Grief of the Papists, or Joy of the Protestants, I cannot say (majori Pontificiorum dolore.)*

49. These Things he wickedly attempted, but *to his own Destruction*, as we shall shew by and by (*suo exitio.*)

50. The Oxen of this Country are not only extremely hardy, but *beautiful also to look at (ab aspectu decorus.)*

51. He built Ships, and abundance of flat-bottom'd Boats ; each of which were big enough to carry thirty Horses (*vehendis.*)

52. *Æneas*, Son of *Anchises* and *Venus*, when *Troy* was burnt, foregoing his Country, came to *Laurentum*, seeking an Abode, and a Place to build a City in (*condendæque urbi locum.*)

53. As for what Things still remain to be transacted, about those *we have determmed to send an Embassy to your Majesty (mittendam decrevimus.)*

54. This is their Notion of Virtue and Pleasure. Whether they think right or wrong in this Matter, I am neither at leisure to examine, nor is it necessary ; *since I undertook only to give an Account of their Constitution, but not to defend it (quippe qui narranda eorum instituta, non etiam tuenda susceperim.)*

55. No Studies are so *valuable (tanti)* that we should abandon for them the Duty we owe our Friends, and which those very Studies command us most religiously to observe (*custodiendum præcipiunt.*)

56. We beg this one Thing of you ;—that, if out of your Clemency you have determined to save us, you would not strip us of our Arms (*nos esse conservandos.*)

57. *Cæsar*, seeming sufficiently to understand the Minds of his Soldiers, *thought fit to try* what Intention or Inclination *Pompey* had to fight (*tentandum existimavit.*)

58. When we had discovered *Cyprus*, we left it on the left hand, and sailed into *Syria*, and landed at *Tyre*: for there the Ship *was to* unload her Burden (*expositura erat onus: ibi navis exponere debebat onus.*)

59. Philosophy *undertakes to extirpate* the Root of all our Evils. Let us then resign ourselves up to her Culture, and endure to be cured (*stirpitùs extracturam pollicetur*) *se* scilicet.

60. Pain seems to be the most violent Adversary of Virtue; that shakes it's burning Torches at us; that *threatens to vanquish* Fortitude, Magnanimity, and Patience.

61. I have spoken *to* Exercise, Custom, and Practice. Come, now let us see as to Reason; unless you have any Thing to offer against what hath been delivered (*de.*)

62. I shall not only speak *to* Discontent, (tho' I shall *to* that in the first place) but *to* every Dis-temper of the Soul.

63. 'Tis *in vain* for a Man to avoid Prodigality, if he turns to the contrary Excess (*Frustrà vitaveris.*)

64. *To say nothing of others*, when I myself sat at the Helm of Government, did not Arms give place to the Gown? (*Ut alios omittam.*)

65. He was a great Pretender to Oratory and Poetry, and eminently bad at both: which brings to my memory a Character given by *Julius Capitolinus* of the Emperor *Verus*. He is said to have been a better Orator than Poet; rather, *to speak the Thing more properly*, to have been a viler Poet than Orator (*imò, ut verius dicam.*)

66. Whilst we are in the Body, we are not at home, but Pilgrims and Strangers. And this Notion the Heathens had of our present Life, and Condition in this World. We go out of this Life, says *Tully*, as it were from an Inn, and not from our Home : *Nature having designed it to us as a Place to sojourn, but not to dwell in (commorandi enim natura diversorium nobis, non habitandi locum dedit.)*

67. I saw an old Man at *Constantinople*, who, after he had taken the Cup of Wine into his Hand to drink, made first an hideous Noise. I asked his Friends, why he did so ? they answered me, that, by this Outcry, he did, as it were, warn his Soul to retire into some secret Corner of his Body, or wholly to pass out of it ; that she might not be guilty of that Sin which he was about to commit, nor be defiled by the Wine that he was going to pour in (*ut biberet.*)

68. He had ordered his Wine, which was in very small Bottles, to be distributed into three Sorts (*Descriperat*) ; not to give us the Liberty of chusing, but that we might not have the Power of refusing ; since one Sort was for himself and us, another for his lower Friends (for he has his Friends by Tires) ; and a third Sort for theirs and our Attendants (*non ut potestas eligendi, sed ne jus esset recusandi.*)

69. In order to bear future Evils manfully, we must always consider that we are born upon these Terms ;—to be exposed to all the Darts of Fortune ; and that what hath ever befallen any one, may befall ourselves (*Ut fortiter feramus.*)

70. We have sent our Letters to the Duke of *Savoy* ; wherein we have most importunately besought him to spare those miserable People that implore his Mercy ; and that he would no longer suffer that dreadful Edict to be in Force (*ut parceret.*)

71. The *Helvetians* persuade the *Latobrigi*, their Neighbours, to take the same Resolution, to burn their Towns and Villages, and set out along with them (*utì capiant.*)

72. To these Men happened that which generally uses to happen to Persons too arrogant and obstinate ;—to come back to those very Terms, and most eagerly to court that, which but a little before they scorned (*utì eò recurrent.*)

73. The Matter came to this at last :—The young Man, by hearing the same Things pressed upon him so often, shipped off for *Asia*, and served under the King of *Persia* (*adeò*) h. e. eò.

74. *Cæsar*, concluding that *Pompey* could by no means be drawn out to Battle, judged this the properest Course of War for himself ;—to move his Camp from that Place, and always to be upon the March (*utì moveret.*)

75. *Domitius* sends Letters to *Pompey*, by Men that knew the Country, to entreat and beg that he would succour them (*qui.*)

76. I took my Breakfast before-hand, which was likely to be my Dinner also ; for there was no Place to bait at, before I came to my Journey's End (*ubi diversarer.*)

77. There are many that take from some, to lavish upon others ; and these think to appear bountiful to their Friends, if they enrich them by any manner of means (*quòd aliis largiantur.*)

78. If Virtue and Constancy are to be regarded, either this is the way, or there is none at all to obtain them (*per quam eas assequare.*)

79. The wiser sort of great Persons bring in ever upon the Stage, some upon whom to draw the Envy that would fall upon themselves ; sometimes upon Ministers and Servants ; sometimes upon Colleagues and Associates, and the like. And, for that

turn, there are never wanting Persons of violent and undertaking Natures, who, so they may have Power and Business, will take it at any Cost (*in quos invidiam in se incursum derivent.*)

80. As a Calm at Sea is understood, when the least Breath of Wind doth not stir the Waves ; so is the quiet and peaceful State of the Mind beheld, when there is no Passion *to discompose it* (*quod moveri queat.*)

81. They have no Clocks *to* distinguish Hours, nor Miles *to* shew the Distance of Places (*quibus.*)

82. I made me Pools of Water, *to water* *there-with* the Wood that bringeth forth Trees (*quibus irrigaretur.*)

83. My Drift is not to take away the Army from Pompey, and keep it myself, which yet were no difficult Matter for me to do ; but that he may not have it *to use against me* (*quo contra me uti possit.*)

84. Sure never Man was planted in a Court, that was fitter for that Soil, or brought better Qualities with him *to* purify that Air (*quibus, &c.*)

85. *Cæsar* does us great Wrong, *to lessen* our Tributes by his coming (*qui deteriora faciat.*)

86. It would be tedious to give you a full Description of this City ; *yet, not to* be wholly silent, I will say as much as will be sufficient for one that is writing, not a Book, but an Epistle (*ne tamen.*)

87. Dear Son, be industrious and diligent, and spare no manner of Labor (*if it is a Labor, and not rather a Pleasure to learn*) that you may make a good Use of these Advantages before you (*sic discendi labor est potius, quam voluptas.*)

88. The Governor of the Place, with all his Family, came out of the Town with me, *to bring me on my Way.* I could by no means persuade him to omit this Office of Respect (*deducendi causâ.*)

89. *Titurius*, a Man both of great Wisdom and Valour, runs to *Labiennus*, and tells him, the only way of Safety is to make a sudden Eruption out of the Town (*si faceret.*)

90. What our Friend *Possidonius* has said in his fifth Book of the Nature of the Gods, is no way improbable: viz. That *Epicurus* was of Opinion, there were no Gods: and that whatever he spake concerning the immortal Gods, was only given out to avoid the Odium of Mankind: and therefore that in Words (*oratione*) he allowed Gods, but in fact demolished them, in as much as he robbed them of all kind of Action (*quæque is de Diis immortalibus dixerit, invidiæ detestandæ [h. e. amoliendæ] gratiâ dixisse.*)

91. I would not have you go to *Aristotle* for Logic; for this would be too tedious: and besides there are many Things all through those Books of little or no Use. It will be sufficient to read some Compendium (*si legeris.*)

92. Whether I shall do a Thing that will answer my Pains, to set down exactly the Affairs of the People of Rome, from the first Foundation of the City, I neither well know, nor, if I did, dare I affirm (*si perscripserim.*)

93. Wisdom imitates the Divine Perfections, and esteems all human Occurrences inferior to Virtue (*inferiora Virtute ducit.*)

94. I have no Reason to be offended at those by whom I was accused; or at those by whom I am condemned, save only this,—that they thought they did me harm (*non habeo quòd succenseam.*)

95. We have no Reason to place any Hope in our Enemy, if we have none in ourselves (*non est quòd.*)

96. If ever in any War heretofore ye had cause, O Romans, to render Thanks first to the Immortal

Gods, and next to your own Bravery, it was in yesterday's Battle (*fuit quòd ageretur.*)

97. I speak it against my Will, nor would I speak it at all, *but that my Affection to the Commonwealth* doth over-rule me (*ni caritas reipublicæ.*)

98. If, as it is the Poet's, it were our Custom also, I should chuse rather to begin with good Omens, and Vows and *Prayers to Gods and Goddesses*, to vouchsafe happy Successes to so great and laborious an Undertaking (*precationibus Deorum.*)

99. *Procas* begat *Numitor* and *Amulius*. To *Numitor*, who was the eldest of the Family, he bequeaths the antient Kingdom of the *Sylvian Race*. However, Might prevailed more than either the Will of the Father, or the *Regard to Age*: Driving out his Brother, *Amulius* reigns (*verecundia ætatis.*)

100. All Vice stands upon a Precipice; and to engage in any sinful Course, is to run down the Hill: It is much easier not to begin a bad Course, than to put a stop to ourselves after we have begun it. 'Tis a foolish Thing for a Man to think to set bounds to himself in any Thing that is bad (*stulta res est nequitie modus.*)

101. Though there were no State of Immortality after this Life, yet methinks we should not desire to live always in this World. As Nature, says *Tully*, hath set bounds and Measures to other Things, so likewise to Life; of which Men should know when they have enough, and not covet so much of it, 'till they be tired and cloyed with it (*Habet Natura, ut aliarum rerum, sic vivendi modum.*)

102. *Charles* the Great dispersed the *Saxons* about several Countries of the World. An Argument of this is, the Cities of *Transylvania*, which

to this Day are inhabited by Saxons (*in hunc usque diem etiamnum : hodièque.*)

103. The Lord, as soon as he had done talking with Abraham, went away ; and Abraham returned to the same Place from whence he came (*eòdem.*)

104. The Sun ariseth, and the Sun goeth down, and hasteth to the Place where he arose (*eòdemque anhelat, ubi, &c.*)

105. To what purpose is all this? To let you see that crafty Men are not approved of by our Ancestors. (*Quorsum hæc?*)

106. Those Trades are by no means to be approved, that are the Handmaids to Pleasure : Fish-mongers, Butchers, Cooks, Poulterers. Add to these, if you please, Perfumers, Dancing-Masters, &c. (*Adde huc.*)

107. He chose Numa High-Priest, out of the Senators, to the end there might be one to whom the common People might resort for Counsel in all sacred Matters (*ut esset quò.*)

108. With this the Messenger returns to Rome. The King immediately consulted the Senate in Words to this purpose (*his fermè verbis.*)

109. Tho' many have written worthily of the Roman Affairs, yet it will be a Pleasure to me, that I myself also, to the utmost of my Power, endeavoured to transmit to Posterity the Atchievements of the Sovereign Nation of the World (*pro virili parte.*)

110. Henry the Seventh loved Peace exceedingly, and promoted it to the utmost of his Power : And it was his usual Preface in his Treaties, that, when Christ came into the World, Peace was sung ; and, when he went out of the World, Peace was bequeathed (*pro viribus : pro virili.*)

111. Cæsar, by the extreme Labor of the Soldiers (the Work, in turning the Course of the Ri-

ver, being continued Day and Night) had now brought the Matter *to this pass*, that the Horse, though with Difficulty and Unwillingness, yet could and durst pass the River (*huc*.)

112. After a short Dispute on each side, the Matter is at last brought *to this Issue*;—that such as have Houses or Possessions in *Spain*, be disbanded presently; the rest at the River *Varus*.

113. Although Joy be a Passion so pleasing and cherishing to the Soul of Man; yet if it be not kept within Bounds, if it be suffered to run to Excess, it sometimes proves deadly, and directly kills (*mortem affert*). So *Gellius*, among other Examples *to the same purpose*, tells of a *Roman Matron*, who, seeing her Son return from the Battle of *Cannæ*, where she apprehended he had been slain, immediately fell down dead (*animam efflavit: exanimata est*); being overcome with the Excess of Joy which she conceived at the Sight (*in eandem sententiam: eodem [huc] pertinentia*.)

114. This Life is but our Infancy and Childhood, in comparison of the manly Pleasures and Enjoyments of the other State. And why should we desire to be always Children, and to linger here below, to play the Fool yet a little longer? In this Sense that high Expression of the Poet is true;—the Gods conceal from Men the Sweetness of dying, *to make them patient and contented to live* (*ut ducent vivere*.)

115. He stirreth up the People, teaching throughout all *Jewry*; beginning from *Galilee* to this Place (*hucusque*) *ὡς ὧδε*.

116. He spake a Parable unto them *to this end*,—that Men ought always to pray, and not to faint (*eò pertinentem, quòd &c.*) *πρὸς τὸ δεῖν πάντῃς προσεύχεσθαι, &c.*

117. *Jacob* called that Place the Presence of God, because he had seen God there *Face to Face* (*præsens præsentem.*)

118. There is a Tradition, that *Homer* was blind. Yet what Country, what Coast, what Place of Greece, what Skirmish, what pitched Battle, what Motion of Men, what of Beasts, is not so *drawn to the Life*, that what he saw not himself, he has made us see? (*expictus.*)

119. The King, highly incensed at the Horridness of the Fact, has commanded Inquiry to be made after the Authors of the Murder, to the end they may be punished according to their Desert (*pro eo ac meriti sunt.*)

120. He never spake well of himself, nor ill of others; making good that saying of *Pansa* in *Tully*, that no Man is apt to envy the Virtue of another, that has any of his own to trust to (*Neminem alterius, qui suæ confideret virtuti, invidere.*)

121. Honor being contemned, Money also being contemned, what remains to be dreaded (*quod extimescendum sit.*)?

122. There is no sensual Pleasure in the World comparable to the Delight and Satisfaction that a Man takes in doing good. This *Cato* in *Tully* boasts of, as the great Comfort and Joy of his Old-Age,—That nothing was more pleasant to him than the Conscience of a well-spent Life, and the Remembrance of many Benefits and Kindnesses done to others (*conferendus cum, &c.*)

123. Because the Revenues of particular Persons are small, and the Number of those that want is infinite; therefore this universal Bounty is to be kept within Limits, that so we may have it in our Power to be liberal to those that are more nearly allied to us (*ut facultas sit, quâ simus.*)

124. If some boisterous and violent Passion ruffle and torment us, which we feel ourselves unable to subdue by downright striving; the best Expedient will be to shift the Scene, and to divert and draw off the Mind to another Course. Thus we preserve our Lands from Inundations by opening Trenches, and carrying off the Water by another Channel (*animum aliò abducere.*)

125. Go to, now, ye rich Men, weep and howl for your Miseries that shall come upon you (*Age nunc, O divites.*) **Ἀγὲ νῦν οἱ πλάσσιοι.* **Ἀγὲ νῦν οἱ λέγοντες.* *Age nunc qui dicitis.* Jacob. iv. 13. *Illud ἄγὲ tantum valet quantum apud Prophetas, Jam ego ad vos. nempe sermonem meum converto. Utuntur sic et Xenophon et Plutarchus. Solet etiam pluribus id dici, ut apud Homerum,*

— **Ἄλλ' ἄγὲ μίμνετε πάντες.*

Sed age! omnes quæso manete.

Xenophon, **Ἀγὲ δὴ ἀκρόσασθε.*

Agedum! attendite.

Grotius.

126. To conclude, we are obliged to promote the Good of human Society, as far as in us lies (*Ad summam. In summa. De cætero. Quod reliquum est.*)

CHAP. LXXI.

The Rendering of the Particle Too.

1. THE English, by the running of the Sea between, lie at too great a Distance to be able to assist us upon every Occasion (*situ sunt disjunctiores, quàm ut possint.*)

2. His Learning and Virtue is too great to be set forth with Advantage by me, and too well

known every where to need it, unless I would, according to the Proverb, *shew the Sun with a Lantern* (*tum notior ubique, quàm ut debeat.*)

3. *Cæsar* was too old, in my Opinion, to amuse himself with projecting the Conquest of the World. Such an Imagination was excusable in *Alexander*, a Prince full of Youth and Fire, and not easy to be checked in his Hopes. But *Cæsar* ought to have been more grave (*erat, meo quidem judicio, ætate prorector, quàm ut totius orbis subjugationem animo agitare deberet.*)

4. He bid them refer the Causes that were too difficult for them to him, and he would hear them (*difficiliores quàm pro se.*)

5. The Back of a Camel is easily broken under a Burden too heavy, especially in Ways that are slippery and dirty (*justo graviore.*)

6. On the 6th of *May* they labor with all their Might to scale and win the Walls, but their Ladders being too short, they are beat back by a great Multitude of small Shot: very many were slain and more wounded (*justo breviores.*)

7. Greatness of Spirit and Courage, unless in Men perfectly wise and virtuous, is for the most part something too hot and boiling (*ferventior.*)

8. Being detained by contrary Winds full three Months in the Haven, he sets sail too late (*seriùs.*)

9. Our Horse, attacking the Enemy's Rear too forwardly, join Battle with the *Helvetian* Cavalry in a disadvantageous Place, and a few of our Men fall (*cupidiùs.*)

10. Does one of our Friends live too sparingly? Let him be called a good Husband. Is he too warm? Let him be reckoned a Man of Smartness and Spirit. This is the way to make Friends and keep them so.

11. Whether Pain be an Evil or no, let the

Stoics look to that. Be it what it will, I do not think it so great as it seems to be ; and I do affirm, that Men are *too vehemently* struck with the false Appearance and Conception of it, and that its whole Smart is tolerable.

12. It is good Advice, in order to a safe and quiet Passage through this Life, not to correct the inveterate Vices of others, and oppose the vulgar Opinions *too severely*.

13. The *English* Language has been hitherto a little *too carelessly* handled; and, I think, has had less Labor spent about its polishing, than it deserves. 'Till the Time of King *Henry* the Eighth, there was scarce any Man regarded it, but *Chaucer* ; and nothing was written in it, which one would be willing to read twice, but some of his Poetry.

14. It is always esteemed the greatest Mischief a Man can do those whom he loves, to raise Men's Expectations of them *too high*, by undue and impertinent Commendations.

15. *Roger Ascham*, being *too much* given to Dicing and Coek-fighting, lived and died a poor Man, leaving behind him two ingenious Books, whereof he intitled the one *Toxophilus*, and the other *Scholarcha* (*nimio plus.*)

16. You, my Son, have happened to live in the Time of a War, of which the one Side had too much Wickedness, the other *too little Success* (*felicitatis parùm.*)

17. The Liberty of taking in fresh Water, which is ever free to all that are not open Enemies, was not allowed us, but under armed Guards, and that *too* at a very extravagant rate (*et quidem.*)

18. *Much too* he helps the Field, who breaks the barren Clods with Harrows, and draws over them the Wicker-Hurdle (*Multùm adeò.*)

CHAP. LXXII.

The Rendering of the Particle Towards.

1. AS soon as he found the Army moving *towards him*, he crossed the River, as though he intended to fly (*ad se versum.*)

2. You, I warrant, would have advised *Epicurus* to follow *Plato's* Example, and lay out himself upon Music, Geometry, Arithmetic, and Astronomy, all of them Amusements that proceed upon false Principles; and, if they were true, *contribute nothing towards our living* better; that is, more pleasantly (*nihil afferunt quo, &c. vivamus.*)

3. *Towards* the latter End of *March*, nobody was suffered to come ashore (*Ad.*)

4. *Towards* the End of Supper, she drank to all her Servants, who pledged her in order upon their Knees, mingling Tears with their Wine (*Sub.*)

5. There are certain Duties to be observed, even *towards* those, from whom you have received Injury (*adversus.*)

6. *Montaigne*, when he inquired the Reason, why giving a Man the Lye should be accounted such a Disgrace, and odious Charge? said very prettily; If it be well weighed, to say that a Man lyes, is as much as to say, that he is a Bravado *towards* God, and a Coward *towards* Man: for a Lye faces God, and shrinks from Man (*adversus.*)

7. Humility is the right Posture of our Souls *towards* ourselves: Compassion is the right Posture of our Souls *towards* others; and Devotion is the right Posture of our Souls *towards* God: So that these three seem to make up the absolute Perfection of the Christian State.

8. What Man is that, that is coming *towards* us? 'Tis my Master's Son *Isaac* (*adversum.*)

9. It is of main Advantage *towards* the patient and calm enduring of Pain, to consider thoroughly how honorable it is (*ad.*)

10. The Report goes, that a She-Wolf *turned* her Course from out of the Mountains, that are round about, *towards* the Children's Cry, and gave the Infants Suck so tenderly, that the Master of the King's Cattle saw her licking the Babes with her Tongue (*ad puerilem vagitum cursum flexisse.*)

CHAP. LXXIII.

The Rendering of the Verbal in ing.

1. YOU punish Wickedness when committed; *with us even thinking is sinning*: You fear the Conscious; we Conscience alone, which there is no shutting out (*apud nos, et cogitare peccare est.*)

2. Fear is of all Affections (Anger excepted) the least apt to admit any Conference with Reason: For which Reason, the wise Man saith of Fear, that it is *a betraying of the Succours which Reason offereth* (*abjectio [destitutio] adminiculorum, quæ à ratiocinatione sunt.*)

3. Do you study? or go a *fishing*? or ride a *hunting*? or do all these together? since our *Larius* gives you an Opportunity for them all: for this Lake affords Plenty of Fish; the Woods that surround it, Game; and that most profound Retreat, Study (*An piscaris? an venaris? an simul omnia?*)

4. Death, Poverty, Pain, is not more to be avoided than *the doing* any one an Injury (*facere.*)

5. *Will you make any scruple of calling him happy, whom you see clear, and free from all violent Emotions of Spirit (num, &c. vocare dubitabis) ?*

6. *The English and the French, sending their Ambassadors into Scotland, pretended an exceeding great Desire to compound the Difference (missis.)*

7. *Alexander, after his great Conquests in Asia, receiving Letters of some small Fights or Skirmishes in Greece, at the taking of some Bridge or Fort, told his Friends, that it seemed to him, that they had sent him News of the Battles of Homer's Frogs and Mice.*

8. *The Damage received by the Loss of this one Ship, the English abundantly made good by taking several Spanish Ships (pluribus Hispanicis navibus interceptis.)*

9. *We were now come so near the Shore, that the Inhabitants took Notice of our Distress, and, coming down in Throngs to the Sea-Side, made Signs, by spreading their Cloaks, and holding up their Hats upon Poles, that they would have us put in there; giving us likewise to understand, by casting their Arms into the Air, how much they pitied our Misfortune.*

10. *False Steps in War are hard to be recovered; and a Man may not have the Opportunity of playing the Fool twice (bis peccandi.)*

11. *I have often at other times, but especially (Cum frequenter aliàs, tum) of late, perceived how great is the Power, how great the Dignity, how great the Majesty, nay, how great is the Divinity (numen) of History. A certain Person was publicly rehearsing a Book full of Truth, and reserved part of it for another Day. Hereupon the Friends of somebody came begging and praying him not to proceed with his Rehearsal: So much ashamed are*

they of hearing, what they did, who made no Shame in doing what they blush to hear. (*Tantus audienti quæ fecerint pudor, quibus nullus faciendi quæ audire erubescunt.*)

12. The Trojans, as having after almost an endless Wandering, nothing left them but Shipping and Arms, as soon as they were set on Shore, foraged and drove Booty out of the Country (*ut quibus superesset.*)

13. A Man of an exalted brave Spirit is beyond the reach of Care and Disquietude; both despising Death, and being so provided against Pain, as to remember, that, if it be violent, Death puts an End to it; if gentle, it has its Intermissions (*cùm et mortem contemnit.*)

14. A certain Magistrate, thinking himself qualified for every Thing, printed a Treatise of Morality, and published himself a Coxcomb (*cùm existimaret.*)

15. The Right of our Merchants, in redeeming their Ships and Goods, so clearly appearing, we most earnestly request your Majesty, that they may meet with no Delay in obtaining it (*cùm tam præclarè constet.*)

16. Dionysius the Tyrant, not daring to stand on the common Pulpits, was wont to harangue the People from the top of a Tower (*cùm non auderet.*)

17. You are upon a double Account injurious; both in coveting what is none of your own, and in being concerned that you have restored what you only borrowed (*cùm et appetas.*)

18. Eight and thirty Years was Dionysius Tyrant over the Syracusans, having usurped the Government at five and twenty Years old (*cùm occupasset*)

19. To use Oaths upon light Occasions, argues great Profaneness and Irreverence of Almighty God.

So *Ulpian*, the great *Roman Lawyer*, observes, *That the Proneness of some Men to swearing, comes from a contempt of Religion (nonnullos esse faciles ad juraudum contemptu religionis.)*

20. *Thomas Smith* left behind him a *Work* unfinished, concerning the *Commonwealth of England*; an excellent *Book* of the *Orthography* of the *English Tongue*; another of the *Pronunciation* of the *Greek*; and an accurate *Commentary* concerning *Money*, *very well worth the publishing (dignissimum qui lucem aspiciat.)*

21. What *Fortune* hath made yours, is none of yours. If you would live safe, you must decline those *limed Twigs of Favors (ista viscata beneficia)*. What hath *Fortune* at her *Disposal*, worth setting our *Heart* upon (*Quid dignum habet Fortuna, quod concupiscas*) ?

22. He that lives according to the *Law of Nature*, will never be guilty of coveting what is another's, and applying to his own *Use*, what he has injuriously taken from his *Neighbour (nunquam committet ut appetat.)*

23. *Example* is what *Men* are sooner moved, and more strongly wrought upon by, than *Laws*. We do not want *Precepts* so much as *Patterns*; and *Example* is the softest way of commanding (*et mitius jubetur exemplo.*)

24. They set about building a *City* and *Tower*, that should reach *Heaven* with its top, to get themselves a *Name (Instituerunt ædificare.)*

25. *Cæsar*, the three first *Days*, fell to fortifying his *Camp* with great *Works*, and laying in *Provision* of *Corn* from the neighbouring *Borough Towns*.

26. There is no more resisting uncontrollable *Folly*, than the violent *Course* of a *River (Non magis obsisti potest.)*

27. He denies *there can be any living pleasantly without living virtuously*. He denies that Fortune has any Ascendant over a wise Man (*jucundè posse vivi, nisi cum virtute vivatur.*)

28. When they saw *there was no contending* with the Storm, in comes the Pilot as pale as Death. Friend, says he, all we have now to do, is to call upon God, and fit ourselves for Death (*frustrà pugnari.*)

29. Those that are first raised to Nobility, have commonly more Virtues, but less Innocence, than their Descendants. For *there is rarely any rising to Honors*, but by a Mixture of good and evil Arts. But it is reasonable, that the Memory of their Virtues should remain with their Posterity, and their Faults die with themselves (*rardè ascenditur.*)

30. These Briars and Thorns, being platted close together, were Fences to them; *into which there was not only no entering, but not even any seeing through* (*quòd non modò non intrari, sed ne perspicì quidem posset.*)

31. He commends the Courage and Constancy of the Senate: he acquaints them with his Forces, that he has ten Legions ready; besides that he knows, and has found for certain, that *Cæsar's Soldiers are disaffected to him, and that there is no persuading them to defend or follow him* (*neque iis posse persuaderi.*)

32. *The reason of your thinking Epicurus no Scholar, is because he thought nothing to be Learning, but what promoted Happiness of Life* (*Quòd tibi videtur, &c. ea causa est, quòd.*)

33. As long as he lived among them, *he opposed the setting up of any Statue to him*: but he could not hinder it when he was gone (*ne qua sibi statua poneretur, restitit.*)

34. 'Tis an excellent Saying of *Antoninus*, the great Emperor and Philosopher; No Man was ever unhappy *for not prying into the Actions and Conditions of other Men*: but that Man is necessarily unhappy, who doth not observe himself, and consider the State of his own Soul (*qui non exploraverit: qui non perscrutatus fuerit.*)

35. An honest Man, with all his Sincerity, cannot hinder some People's saying of him what a dishonest Man could of himself (*quin dicant.*)

36. We were not able to deter even the *Rhemi*, our Brethren and Kinsmen in Blood, *from consenting with these People* (*quin cum his consentirent.*)

37. As our Enemies found means to disturb the former League, so they left nothing neglected to hinder the renewing of the same (*ne instauraretur.*)

38. Be not hindered *from paying your Vow in due Time*, nor put it off till Death, (*quò minus solvas.*)

39. Many, to gain this Tranquillity, of which I am speaking, have removed from public Business, and betaken themselves to a Life of Retirement (*quam dico.*)

40. When the *Nepheli* of *Aristophanes*, a Satire upon *Socrates*, was acting, his Friends desired him to retire, and hide behind them. No, said *Socrates*, I will stand up here, where I may be seen; for now I think myself like a good Feast, and that every one has a Share of me (*agebatur.*)

41. The *Turks* are wondrous expert at shooting with the Bow. They begin to bend the Bow at the seventh or eighth Year of their Age, and use it for ten or twelve Years together (*jaculari.*)

42. Whatever Sustenance I have of late taken, I have thereby in such Manner lengthened out my

Life, that I have increased my Pains, without any Hope of Recovery. Therefore I am resolved to leave nourishing my Disease, and to consult for myself (*alere morbum desinere.*)

43. The seven Priests, carrying as many Trumpets, went before the Ark, and walked sounding their Trumpets, the armed Men going before them (*clangendo tubis incedebant.*)

44. Though Virtue is most desirable, and Philosophy was sought out for the acquiring of it, yet Epicurus separates the chief Good from Virtue (*ejus adipiscendæ causâ.*)

45. After this, Numa set his Mind upon the creating of Priests, though in his own Person he performed very many Sacrifices; those especially which now belong to the *Flamen Dialis* (*sacerdotibus creandis animum adjecit.*)

CHAP. LXXIV.

The Rendering of the Particle Very.

1. *VERY* early in the Morning, the first Day of the Week, they came to the Sepulchre (*valdè manè.*) λίαν πρῶτι.

2. In the very Beginning of Summer, the Peloponnesians and their Confederates, with two thirds of their Forces, invaded Attica, under the Conduct of Archidamus, King of Lacedæmon (*Æstate statim ineunte.*) τῷ δὲ θερίῳ εὐθὺς ἀρχομένῃ.

3. Earthquakes happen very rarely in England, and those that do, are rather to be called Tremblings of the Earth, than violent Shakings (*admodùm rarò.*)

4. Brutes never look any farther than just to what strikes and affects them at present, having

very little feeling of what is past, or to come (paululum admodum sentiens.)

5. Others there are, *very unlike* these; I mean your plain and open Men, who think it unlawful to do any thing by Stratagem and underhand Dealing, Lovers of Truth, Enemies to tricking (*multum dispar.*)

6. He *did* not think it *very fair*, that Men should be thrust out of their Possessions, which they had held for fifty Years (*non nimis æquum.*)

7. 'Till this Time, the *English* had *very* easy Wars in *Ireland*: Eight hundred Foot and three hundred Horse were held an invincible Army (*satis.*)

8. They returned into *England* with an hundred and fifty Pieces of great Ordnance, and a *very rich* Booty, whereof some part was divided amongst the Seaman (*satis opimus.*)

9. He at length escaped into the *Netherlands*, where he led a *very poor Life*, even to his old Age, upon a slender Pension from the *Spaniards* (*vitam satis inopem.*)

10. Not *very long after*, one is sent, to understand for certain, whether there were any Design of invading *England* (*Haud ita diu pòst.*)

11. In all Injustice, *there is a very great Difference*, whether the Injury proceeds from some violent Passion, or is done with Design and previous Deliberation (*permultum interest.*)

12. By long Practice in Business, under a Master that discoursed excellently, and took much Delight in instructing his young unexperienced Favorite, he had obtained a quick Conception and Apprehension of Business, and had the habit of speaking *very* gracefully and pertinently (*quàm.*)

13. He was a Man reserved, and of a dark and clouded Countenance, *very proud*, and conversing

with *very few*, and those Men of his own Humour and Inclinations (*impensè [insigniter] superbus,—oppidò pauci.*)

14. I am in hopes I have found out the Brother of this Virgin, a young Gentleman of *very good Quality* (*adeò nobilem.*) h. e. valdè. Donatus per *nimis* explicat.

15. To return by the Streight, seemed *very dangerous*, both by reason of the frequent Tempests, and the uncertain Shelves and Shallows, and also for fear the *Spaniards* should there lay wait for him against his coming back (*planè periculosus.*)

16. Considering the Greatness of the Honors I got, and that too by every one of the Votes, the Charge of my Ædileship was *very small* (*sanè exiguus.*)

17. They are a free pleasant People; Lovers of their Ease; of bodily Labor, *when it is necessary* (*quum est usus*) patient enough, *but otherwise not very fond of it*; in the Pursuits of Knowledge indefatigable (*ceterùm aliàs haudquaquam sanè appetens.*)

18. Behold the Ships, though they be so great, and are driven of fierce Winds, yet *are they turned about with a very small Helm*, whithersoever the Governor listeth (*tantillo gubernaculo aguntur, &c.*)
μειάλαι ὑπὸ ἐλαχίστῃ πηδάλῳ.

19. *Dionysius* of *Heraclea*, a *very fickle Man*, after he had learned of *Zeno* to be courageous, was by Pain brought to alter his Judgment: for, being troubled with Gravel in his Kidneys, in the midst of his roaring, he cryed out, that Pain was an Evil (*homo sanè levis.*)

20. There died also at this Time, and all in a Month, four other Persons of *very great Note* among us (*magná imprimis celebritate.*)

21. Thus you will perform an Act *very* grateful to Justice, and lay moreover a singular Obligation upon me (*imprimis.*)

22. Caius Triarius, a *very* learned young Gentleman, was present at that Dispute (*in primis : cum primis.*)

23. On that part, where it is joined to the Land, it has a *very* strong Castle on high Ground, consisting of many lofty Turrets, made of square Stone (*benè.*)

24. He pretended to no other Qualifications, than to understand Horses and Dogs *very well* (*perbenè.*)

25. If the Pain be as great as was that of *Philoctetes*, it seems to me, I confess, *very great indeed*, but not at the highest ; for nothing aches but the Feet : the Head, the Sides, the Lungs, all Parts might ache (*benè planè magnus.*)

26. Drake, *being very careful of his Men's Health*, let every one of them Blood with his own Hand, when he was come near the *Æquator* (*suorum salutem impensè fovens.*)

27. The Kindness you do is doubly welcome, when what is seasonable and necessary comes of its own accord. What is obtained by Importunity, is bought *very dear* (*impenso pretio.*)

28. Whether it were by Chance, or upon Design, it has fallen out *very luckily*, that we disputed of those Things that are the great Objects of Fear, Death and Pain, the first and second Day (*percommodè.*)

29. When they saw no Relief come out of Spain, they hung out a white Flag, and craved a Parley, *which was denied them, though they begged it very earnestly* (*quod summopere rogantibus negatum.*)

30. It is *very* expedient for Kings and Commonwealths, that wicked Attempts, especially against Princes, should not go unpunished (*omniò.*)

31. O Philosophy! thou Guide of Life, thou Correctress of Vices! What would become, not of us only, *but of the very* Life of Man without thee (*sed omniò*)?

32. Some Philosophers have endeavoured to delude their Troubles by a grave way of reasoning, that these Things are fatal and necessary, and therefore nobody ought to be troubled with them, it being in vain to be troubled at what we cannot help. But it was a smart Reply that *Augustus* made to one that ministered this Comfort to him of the Fatality of Things: *This is the very Thing, says he, that troubles me.* For it were some kind of Comfort, if these Evils were to be avoided, because then we might be careful to prevent them another Time: but, if they be necessary, then my Trouble is as fatal as the Calamity that occasions it: and though I know it is in vain to be troubled for that which I cannot help, yet I cannot chuse but be afflicted (*Hoc ipsum est, inquit, quod me malè habet.*)

33. Let us fix in our Memory what *Thrasea*, the mildest, and, for that *very* Reason, the greatest of Men, was frequently wont to say; *He that hates Vices, hates Men* (*vir mitissimus, et ob hoc quoque maximus.*)

CHAP. LXXV.

The Rendering of the Particle Under.

1. HE complains that Levies are made all over *Italy*; that the two Legions that were taken from him, *under a Pretence* of the *Parthian War*, are retained near the City (*simulatione.*)

2. *Under Colour* of recovering his Health, but indeed to mitigate his Grief, he voluntarily departed the Land (*specie.*)

3. They that *under a Pretence* of Friendship are injurious, are worse than open Enemies. We may fence ourselves against the latter; but the Malice of the former is so much the more pestilent, because it is not easy to be discovered (*per.*)

4. Revenge is a Confession of Pain: that Soul cannot be truly great, *which bends under an Injury*. A generous Spirit, and a true Valuer of himself, never revenges a Wrong, because he does not feel it (*quam incurvat injuria.*)

5. He thought *he should labor under the less Envy*, if he appeared to manage the War under Shew of the Command, and under Pretence of the Name of *Alexander*; though (*quam*) notwithstanding all Things were done by him alone (*se minore fore invidia.*)

CHAP. LXXVI.

The Rendering of the Particle Unless.

1. I HAVE Reason to suspect, that you keep an Army in *Gaul*, to destroy me: *wherefore unless* you depart, and withdraw your Army out of these Quarters, I shall use you as an Enemy (*quòd nisi.*)

2. Of all the *Grecians*, I find not one that has been at once an Orator and Philosopher, *unless perchance Demetrius Phalereus* may be reckoned for one (*nisi si.*)

3. Greater is he that prophesieth, than he that speaketh with Tongues, *unless he interpret*, that the Church may receive Edifying (*nisi si interpretetur.*)
Ἐκλὸς εἰ μὴ διερμηνεύῃ. Duplex negatio pro unâ,
more Hebræo, *præterquam nisi interpretetur.* Grot.

CHAP. LXXVII.

The Rendering of the Particle What.

1. *WHAT?* When they confess that Viciousness is sufficient to render Life unhappy, must it not be confessed, that Virtue has the same Power to render it happy (*Quid*)?

2. *What*, cannot a brave Man act bravely, unless he be in a Passion? I durst venture to swear, that *Africanus* was not angry, when he protected with his Shield *M. Halienus*, the *Pelignian*, in the Battle, and stuck his Sword in the Enemy's Breast. Hath Valour no Efforts of its own, unless it turns outrageous (*An verò*)?

3. *Job's Wife* said unto him, Dost thou still persevere in thine Integrity? Curse God, and die. But he said unto her, Thou speakest foolishly: *What*, shall we receive good Things of God, and not be content to receive evil also (*scilicet bona acceperimus*)?

4. He cometh unto the Disciples, and findeth them asleep, and saith unto *Peter*, *What*, could ye not watch with me one Hour (*Adeòne non potuistis*)?
"Οὐτως ἔκ ἐσχόσατε; *Siccine non potuistis?*

5. The *Spartan* Children are disciplined at the Altar, 'till a Quantity of Blood gushes out of their

Bodies. None of them ever cry out, or so much as fetch a Groan. *What then?* Shall Children be able to bear Pain, and Men not? And shall Custom be of force, and Reason not (*Quid ergò?*)?

6. *What Loss we have received*, ought to be imputed to the Sovereignty of Fortune, not to our Fault (*Quod acceptum est detrimenti.*)

7. As Swans, foreseeing *what Benefit* there is in Death, die with Melody and Pleasure, so should all good and learned Men do (*quid boni.*)

8. Cast thy Bread upon the Waters; for thou shalt find it after many Days. Give a Portion (*imperti*) to seven, and also to eight; for thou knowest not *what Evil shall be* upon the Earth (*quid mali sit futurum.*)

9. Aristotle being asked, *What a Friend was?* answered, One Soul inhabiting two Bodies (*quid esset.*)

10. *What Beauty* has a vast Heap of Money in it, unless a Man make use of it (*Quid pulchri?*)?

11. He sends Messengers speedily to Cæsar, to let him know in what Parts he had landed the Army, and *what Men* he had brought over (*quid militum.*)

12. It is incredible, *what a Number* of Saint's Bones they brought out to us; Skulls, Chins, Teeth, Hands, Fingers, whole Arms; which with great Adoration we beheld, and kissed (*quantum.*)

13. Next we were carried into the Vestry. Good God! What a Pomp of rich Vestments was there! *What a Number* of golden Candlesticks (*Quæris.*)?

14. 'Tis easy to imagine, *what kind of Faith* that of the Heathens was, when the chief Doctors and Fathers of their Church were Poets (*cujusmodi fuerit.*)

15. If we make no Scruple to bestow Kindnesses upon those, that we hope will do us Service, *what*

ought we to be to those that have served us already (*quales*)?

16. *What is your Life?* It is even a Vapour, that appeareth for a little Time, and then vanisheth away (*Qualis.*)

17. You will the less wonder, that I so earnestly pressed you to confer the Friendship upon my Friend, *when you shall know who and what he is* (*quum scieris quis ille, qualisque.*)

18. *What Man is there*, that does not set aside some part of his Time to enjoy himself? Who can endure to be deprived of all Delights (*Quotus quisque est*)?

19. They go to *Moses*, and tell him, that more is contributed by the People, *than what* the Accomplishment of the Work requires (*quàm quantum.*)

20. There can be nothing, in my Opinion, more prudently resolved, than to join our Interest, Authority, Counsels, Forces, and *whatever* else is needful, with all the Speed that may be, in pursuance of so pious a Design (*siquid.*)

21. Civil Society doth more content the Nature of Man, than any private Kind of solitary living; nay, we covet, if it might be, to have a kind of Society and Fellowship even with all Mankind. Which Thing *Socrates* intending to signify, *when he was asked, What Countryman he was*, professed himself a Citizen, not of this or that Commonwealth, but of the World (*cùm rogaretur, cujatem se esse diceret.*)

22. When Goods increase, they are increased, that eat them: *And what Good is there to the Owners thereof*, saving the beholding of them with their Eyes (*nec aliud indè percipit eorum dominus, quàm, &c.*)

23. It was tried amongst the Ancients, to find out the pure and primitive Language of the World, by breeding up a Child so that he might never hear any Man speak. But *what was the Event of that Trial?* Instead of obtaining that End, the Child was made absolutely dumb thereby (*quorsum evasit?*)

24. Certain of them that stood there, said unto them; *What do ye loosing the Colt (Quorsum solvitis)?* Τί ποιεῖτε λύοντες τὸν πῶλον; *Quid facitis, qui asellum solvatis?*

25. *What Reason is there, why pure Virtue should not of itself make Men happy (Quid est cur?)*

26. Prayer being a Work common to the Church as well triumphant as militant, a Work common unto Men with Angels, *what should we think, but that so much of our Lives is celestial and divine, as we spend in the Exercise of Prayer (quidni sic animum inducamus, tantum, &c.)?*

27. His Kindness and Affection to his Friends was so vehement, that they were as so many Marriages for better for worse, and so many Leagues offensive and defensive; as if he thought himself obliged to love all his Friends, and to make War upon all they were angry with, *let the Cause be what it would (qualis foret cunque causa: quali quali causâ.)*

28. *Let People's Tongues and Actions be what they will, my Business is to keep my Road, and be honest; as if a Piece of Gold, or an Emerald, should ever be saying to themselves, Let the World talk, and take their Method, I must still be an Emerald, and be true to my Species and my Color (Quicquid vel fecerit vel dixerit quisquam.)* Ὁ τις ἂν ποιῇ, ἡ λαγῇ.

29. All these Sayings were noised abroad throughout all the Hill Country of *Judea*. And all they that heard them laid them up in their Hearts, saying, *What manner of Child shall this be* (*Quidnam futurus est ille puer*)? Ἄρα τὸ παιδίον τῆτο ἔσται; *Quis, putas, puer iste erit?* *Quò evadit puer iste?*

30. As it is a Happiness to be able to do what you please, so it is true Greatness to will only such Things as you can do, or rather as you ought to do: for in strict speaking, a Man can do no more than lawfully he may do (*posse quantum velis: velle quantum possis, vel potius quantum debeas.*)

CHAP. LXXVIII.

The Rendering of the Particle When.

1. *POMPEY*, when he saw his Cavalry beaten, and that Part, that he most trusted to, dismayed, distrusting the rest, quitted the Field, and conveyed himself on Horseback into the Camp (*ut.*)

2. *Milonius* falls a dancing when once his Head is heated with Wine, and the Candles appear double to him. *Castor* delights in Horses, his Twin-Brother in *Cestus*-Play. So many Men, so many different Inclinations (*ut semel.*)

3. When *Jesus* had finished all these Sayings, he said unto his Disciples, Ye know, that after two Days is the Feast of the Passover, when the Son of Man is betrayed to be crucified (*quum quidem.*)

4. Do you think *Hercules* was angry when he encountered the *Erymanthian* Boar, or *Nemæan* Lion? Or was *Theseus* angry when he caught the *Marathonian* Bull by the Horns? Fortitude is far from being outrageous (*iratum conflixisse cum.*)

5. *Cæsar* saw that the *Ædui*, so often called Brethren by the Senate, were held in Slavery under *Ariovistus*: which, *when the Empire of the People of Rome was so great*, he judged to be very dishonorable to himself and the Republic (*in tanto imperio P. R.*)

6. Let the Accident be never so grievous, yet the Man that stands upon his Guard, and puts himself in a Posture to receive it, suffers but little by it. *When a Calamity is premeditated, the Blow is broken*; and whatever was long expected, is less felt when it comes (*Præmeditati mali mollis ictus venit.*)

7. Blessed art thou, O Land, *when thy King is the Son of Nobles, and thy Princes eat in due Season, for Strength, and not for Drunkenness (cujus et rex, &c.)*

8. I supped last Night *with (apud)* a certain Person, *in his own Opinion (ut sibi videbatur)* liberal and frugal (*diligens*); in mine both sordid and prodigal: For he ordered the richest Dishes to be set before himself and a few Friends, but the smallest and the cheapest before the rest of the Company. Remember, that nothing is to be more avoided than this new *Fellowship between (societas)* Luxury and Sordidness; *which, as they are very scandalous Things disjoined and asunder, so they are more so when united (quæ cùm sint turpissima discreta ac separata, turpius junguntur.)*

9. Where Reason is weak and blunt, Passion must be whetted, *the only Weapon that is left when Reason fails*: And I always take it for granted, that no Man is ever angry with his Adversary, but for want of a better Argument to support his Cause (*quod solum superest telum, deficiente, &c.*)

CHAP. LXXIX.

The Rendering of the Particle Whence.

1. THE Man being asked by David, *Whence he came?* answered, I escaped from out of the Army of the Israelites (*undenàm adesset.*)

2. Hagar, Maid of Sarah, *whence comest thou?* and whither art thou going? And she said, I flee from my Mistress Sarah.

3. Many, hearing him, were astonished, saying, *Whence hath this Man these Things?* And what Wisdom is this, which is given unto him, that even such mighty Works are wrought by his Hands (*Unde ei hæc*)? Πόθεν τετῶ ταῦτα;

4. *Whence come Wars and Fightings among you?* Come they not hence, even from your Lusts that war in your Members (*Unde apud vos bella et rixæ*)? Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν;

5. *Whence can a Man satisfy these Men with Bread in the Wilderness?* (*Unde panibus*) *acceptis* sc. Πόθεν ἄρτων, supply ληφθέντων. *Unde acceptis panibus alere eos possimus?* Grotius.

CHAP. LXXX.

The Rendering of the Particle Where.

1. BETWEEN the two Rampires, *where* the Work was not finished, they charged our Men in the Rear, and forced them to fly (*quà.*)

2. At the third Watch, they made a sudden Eruption out of the Town with all their Forces,

where the Ascent to our Fortifications seemed least steep (*quà.*)

3. When a Man put away his Wife, among the *Jews*, he was not obliged to assign any Reason : So that he might say, as *Paulus Æmilius* did at *Rome*, *That he himself knew best where the Shoe pinched* (*Sibi optimè notum quà calceus urgeret.*)

4. Offer Righteousness to God : this is the greatest Gift, this the acceptable Sacrifice ; not to slay Sheep, but to do what is just. *Wheresoever thou art*, thou mayst offer this ; thyself being the Priest, the Altar, the Knife, and the Sacrifice (*Ubi ubi sis.*) ὅπου ποῦ ἤς.

5. If the Tree fall toward the South, or toward the North ; *in the Place where* the Tree falleth, *there it shall be* (*quo loco, &c. ibidem manet.*)

6. Nothing is more safe than Speed in civil Dissensions, *where* Dispatch is more needful than Consultation (*ubi.*)

7. Had there been Integrity, *where* there ought to have been the greatest, we should not have fallen into these Troubles (*in quibus.*)

8. This Day thou hast sufficiently shewn how well thou hast deserved of me, forasmuch as when the Lord had delivered me into thine Hand, thou killedst me not. For *where is the Man*, who, lighting upon his Enemy, will let him go safe (*Quotusquisque est*) ?

9. *Where is there a Philosopher to be found*, of such a Temper and Conversation as Reason requires ; who makes use of his Doctrine, not for Ostentation of Knowledge, but a Rule of Life (*Quotusquisque Philosophorum invenitur*) ?

10. He has not *wherewithal* to redeem himself ; though, if he had, yet the Enemy refuses to discharge him upon any other Condition than by Ex-

change of some other Person that they value as much (*unde.*)

11. Be gone, and tell the *Romans*, that the Gods have so ordained, that my *Rome* shall be the Head of the World: *Wherefore let them practise the Art of War*, and be assured, and deliver the same to their Posterity, that no human Power can stand against the *Roman Arms* (*proinde rem militarem colant.*)

12. I am almost ashamed to send you this Book, after almost a Year's Delay; *whereas no doubt you looked for it within six Weeks* (*quem te non dubito intra sesquimensem expectasse.*)

13. Human Nature is more accommodated to the Sense of Evil than of Good. The prick of a Pin, though the Skin be scarce raised, puts the whole Body into Disorder; *whereas a state of Health makes no manner of Impression upon a Man* (*quando valere nihil quenquam movet.*)

14. He was frugal in Expense upon himself, *that he might have wherewithal to relieve the Necessities of others* (*ut esset unde sublevaret.*)

15. I remember, *Tully* upbraids the Philosophers very smartly, for living unsuitably to their Doctrines. A Philosopher, saith he, is unpardonable if he miscarry in his Life, because *he is faulty in that wherein he pretends to be a Master*; and, whilst he professes the Art of Life, he miscarries in Life (*in eo, cujus magister esse vult, labitur.*)

16. Our Ancestors, saith *Tully*, had no stricter Bond whereby to oblige the Faith of Men to one another (*ad astringendam fidem*) than that of an Oath. To the same Purpose is that of the Comedian.—If I knew any Thing else more sacred than an Oath, *whereby to confirm to you the Truth of what I say*, I would offer it to you (*qui meam apud vos fidem firmare possem.*)

CHAP. LXXXI.

The Rendering of the Particle Whether.

1. HE that hath brought himself to desire nothing, is as rich and great as he that possesses all Things. It makes no Difference, *whether you actually have a Thing, or whether you have no Desire of it.* The want of Desires is the greatest Wealth (*an habeas, an non concupiscas.*)

2. What signifies it to a Man that lives within the Bounds of Nature, *whether he has a hundred or a thousand Acres* (*centum an mille habeat*) ?

3. *Whether the Soul be Breath or Fire* I know not ; nor am I ashamed, as some are, to confess I know not what I do not know (*spiritus sit, an ignis animus.*) Prius an eleganter omittitur.

4. *Epaminondas*, after he had vanquished the *Lacedæmonians* at *Mantineæ*, and at the same Time perceived himself dying of a sore Wound ; when he first looked about him, inquired *whether* his Shield was safe ? When his own Men answered him with Tears, that it was, he asked, *whether* the Enemy was routed ? And when he had heard such an Answer to that also, as he desired, he ordered the Spear, with which he was pierced through, to be pulled out : Upon that, much Blood streaming forth, he died in Joy and Victory (*salvusne.*)

5. *Whether we will do a Kindness or no*, is left to our own Choice : but the not returning it when done, is not (*Beneficium demus necne.*)

6. God shall bring every Work into Judgment, though never so secret, *whether it be good, or whether it be evil* (*cùm bonum tum malum.*)

7. *Caius Severus*, and *Pomponius Longinus*, were sent to the *Prætorian Camp*, to try whether the Sedition, that was but as yet beginning, might by better Advice be assuaged (*si.*)

8. There was a small Marsh between our Army and the Enemy's. The Enemy waited to see whether our Men would pass this (*si.*)

9. Every Thing is designed for some kind of Work; Beasts and Plants, the Sun and Stars. What do you conceive your Business to be? Sensual Pleasures? *Bethink yourself*, whether this be suitable to the Nobility of your Nature, and those excellent Faculties with which you are endowed (*vide si.*) ἴδε εἰ.

10. Let us consider whether this be not the Language of such as flatter our Infirmities, and fondly comply with our Effeminacy (*Videamus ne hæc oratio sit.*)

11. Consider, whether this courting of the Vulgar, and that Glory which is eagerly pursued, have not in it more Trouble than Pleasure.

12. By this, whether Equity, or act of Kindness, you will not only enlarge the Fame of your Justice, but also in a greater Measure bind both us, and the People of *England*, to yourself and to your Subjects (*sive.*)

13. Some, whether by a certain lucky hit, or Goodness of Disposition, or Instructions of Parents, have pursued a right way of living (*sive.*)

14. The Army in *Britany* was quiet: whether it was that they were far off, and severed by Sea; or that, by continual Expeditions, the Malice of their Humour was spent (*sen quia,—seu.*)

15. The same Things, to know which, we use to enter upon long Journeys, and cross the Seas, we neglect nearer at hand, and under our Eyes; whether it be that Nature so framed us, as to be incu-

rious of what is at Home, and covetous of what is remote; or that the Desire of all Things grows faint, when the means of obtaining them is easy (*seu quia ita naturâ comparatum, ut proximorum incuriosi, longinqua sectemur; seu quòd, &c. quum facilis occasio est.*)

16. If Lamentations would cure our Misfortunes, Tears would be worth Gold: but Misery hath no Regard to mourning. Lament, or not lament, that goes on its Way (*plores, seu non plores.*)

17. I know not *whether* I myself have done any Thing valiantly in the Republic. If I have, I am sure I did it not in Anger. Is any Thing more like Madness than Anger, which *Ennius* fitly calls the Beginning of Madness (*ecquid*)?

18. The Ambassadors were dismissed by most, with this Question, *Whether* they had opened any Asylum for Women too (*ecquod*)?

CHAP. LXXXII.

The Rendering of the Particle Which.

1. *HERCULES*, seeing two ways, one of Pleasure, the other of Virtue, considered long and much with himself, *which* it were better to take (*utrum.*)

2. Men not only deliberate, whether such an Action be honest or dishonest, but also of two Honests proposed to them. *which* is the more honest; and also of two Profitables, *which* is the more profitable.

3. He ordered the Surveyors of the Works to build Walls, and to fortify Mount *Sion* with square Stones; *which* they did (*id quod.*)

4. There is a kind of continual Mixture of Good and Evil in the World, *which* *Socrates* observed upon the rubbing of his Thigh, where the Fetters

made it itch. What a strange Thing, says he, is that which Men are wont to call Pleasure ! How near of kin is it to that which seems so contrary to it, Pain !

5. As soon as we entered *Hungary*, we found the Grass so high, that often the Coach that came after, did not see the Coach that went before ; *which* was a great Argument of the goodness of the Soil (*quæ res.*)

6. Both the Bridges that *C. Fabius* had made, the Snow in one Day broke down ; *which* put *Cæsar* to very great Difficulties.

7. Ye fought yesterday, not with Enemies, more than (*which is a more dangerous Conflict*) with the Treachery and Perfidiousness of your Allies (*quæ dimicatio periculosior est.*)

8. Between the Passages, *by which* *Jonathan* intended to make his way to the Garrison of the *Philistines*, there were two craggy Rocks, one on the one Side of the Passage, and the other on the other (*quâ.*)

9. *Cæsar* inclosed the Enemy about with a Ditch and a Rampire, to check their sudden Sallies ; *to which* he thought they would at last of Necessity come (*quò.*)

10. Religion is a Thing to which Men are not only formed by Education and Custom, but, as *Tully* says, *to which* we are all carried by a natural Inclination : which is the true Reason why some Religion or other hath so universally prevailed in all Ages and Places of the World (*quò omnes duce naturâ vehimur.*)

11. All Things being got ready for their Journey, they appoint a Day, upon which to meet all on the Bank of the *Rhone* (*diem, quâ die.*)

12. Simulation deprives a Man of the principal Instrument for Action, *which* is Trust and Belief (*nimirum fide.*)

13. I take Goodness to be an Affection that studies and desires the Good of Men; *which is what the Grecians call Philanthropy.* The Word Humanity, as it is generally used, is a little too narrow to express it (*quam eandem vocant.*)

14. Death is so far from being dreadful, that in Reason it is extremely desirable; because it lets us into a better State, such as only deserves the Name of Life. They truly live (could a *Heathen* say) who have made their *Escape* (*evolaverunt*) out of this Prison of the Body; but that which you commonly call *Life*, is rather *Death* than *Life*. To live, indeed, is to be well, and to be happy; and that we shall never be, 'till we are got beyond the Grave (*Vestra verò quæ dicitur vita, mors est.*)

15. Children should be bred up to great Sobriety and Temperance in their *Diet*, which will retrench the Fuel of other inordinate Appetites. It is a good Saying, I have met with somewhere, *A well-mannered Belly is a great part of Virtue.* I do not mean that Children should be brought up according to the Rules of a *Lessian Diet*, which sets an equal Stint to all Stomachs, and is as senseless a Thing as a Law would be, which should enjoin that Shoes for all Mankind should be made upon one and the same Last (*qui quidem unum eundemque modum omnibus omnium stomachis ex æquo [juatâ] statuit.*)

16. There is a certain Freedom of Conversation, which is only proper among Equals in Age and Quality; which (*qui quidem*) if we use before our Superiors and Betters, we seem to contemn them; if before our Inferiors, they will go nigh to contemn us.

CHAP. LXXXIII.

The Rendering of the Particle While.

1. I SHALL have this Reward of my Labors,—to turn aside from beholding the Calamities which our own Age has for so many Years seen ; *so long at least, while* I am with my whole Soul fetching back, and considering those ancient Matters (*tantisper certè dum.*)

2. The Legions of *Lower Germany* were *awhile* without a Lieutenant-General, 'till at length *Galba* sent *Vitellius*, the Son of *Vitellius*, that had been Censor, and thrice Consul (*diutius.*)

3. She came unto him, saying, *Avenge me of mine Adversary : and he would not for a while* (*aliquandiu*) Ἐπὶ χρόνον. Locutio Lucæ familiaris, quæ per se neque magnum neque parvum, sed aliquod tempus significat. Act. xv. 33. Ποίησαι δὲ χρόνον deinde illic aliquandiu demorati. Et xix. 22. ἐπέσχε χρόνον ἐς τὴν Ἀσίαν remansit ad tempus in *Asiâ*. Grotius.

4. These Things the *Gauls* saw they could not so easily obtain, *while the Romans were Masters* (*Romano Imperio.*)

5. In such Things as I have named to you, do Days, Months, and Years slip away : What is then left for writing ? *And all this while I have said nothing of that Time that must go for Sleep, or for Meat ; in which many waste as much of their Time as in Sleep* (*nec interim de somno quicquam sum locutus, ut nec de cibo quidem.*)

CHAP. LXXXIV.

The Rendering of the Particle Why.

1. IF a casual Concourse of Atoms can produce (*efficere*) a World, *why* may it not produce a Cloister, a Temple, a House, a City? which require less Pains and Workmanship, and are far easier Things sure than a World. (*Cur porticum, cur templum, cur domum, cur urbem non potest?*)

2. Since Poverty has still one and the same Force, what Reason can be alledged, *why* it should have been tolerable to *C. Fabricius*, whilst others say they cannot bear it? (*Quamobrem.*)

3. *Cæsar* inquiring of the Captives, *why Ariovistus* would not fight? found this to be the Reason.

4. Had he been conscious to himself of any Injury, it had not been difficult to take heed. But he was in this deceived,—that he was neither sensible he had done any Thing, *why* he should fear; and thought he ought not to fear without Cause (*quarè.*)

5. *There is Reason enough why* we should be well contented to die in any Age of our Life. If we are young, we have tasted the best of it: If in our middle Age, we have not only enjoyed all that is desirable of Life, but almost all that is tolerable: If we are old, we are come to the Dregs of it, and do but see the same Things over and over again, and commonly with less Pleasure (*Satis est causæ, quamobrem haud nolimus; haud gravemur.*)

6. Most evident Facts being added to these Suspicions, *Cæsar* judged *there was sufficient Cause why* he should either himself animadvert upon the

Man, or order the State to do so (*satis esse causæ quare.*)

7. *The Reason why* we grow sick and weary of every Object, and engage in such a Multitude of Pursuits (*studia*), *is because* we still retain the Idea of our lost Happiness: which not finding within ourselves, we seek it through the whole Circle of external Things, but always seek without Success, because it is indeed to be found, not in ourselves, nor in the Creatures, but in God alone (*Causa quamobrem, &c. ea demùm est quia, &c.*)

8. *Panætius* commends *Africanus* for being uncorrupt as to the Matter of Money. *Why* should he *not* commend him? Yet there were in that Person greater Things (*Quidni.*)

9. It has been made out in the former Disputes, that a wise Man is free from all Passion. M. *Why then* the Matter is over, and the Question seems to be come to an End (*Nimirùm igitur.*)

10. What Reason is there, *why Jupiter* should not shew them an angry Countenance, and tell them, that for the future he will not be so easy as to hearken to their Prayers (*quin*)?

11. *If* we have any Spirit in us, *why* do we *not* mount our Horses, and away to *Rome*? (*quin si, &c.*)

12. *Why do you not* (for it is high Time) commit those low and sordid Cares of increasing your Estate to others, and apply yourself to Books in that quiet and plentiful Retreat (*Quin tu mandas*)?

CHAP. LXXXV.

The Rendering of the Particle With.

1. OUT of much Affliction and Anguish of Heart, I wrote unto you *with many Tears*; not that you should be grieved, but that you might know the Love which I have more abundantly unto you (*multis cum lacrymis.*) Διὰ πολλῶν δακρύων. Διὰ *per hinc valet cum.* Sic δὲ ἀκριβοῶς λέγειν, *accuratè loq̃ui*, apud Aristotelem. *Grotius.*

2. Being resolved to write somewhat to you at present, and much hereafter, I chose to begin *with* that which was most agreeable to your Age, and to my Authority (*à, ab.*)

3. It is the Method of Physicians to begin *with* a Description of the Disease, before they meddle with the Cure: And I know not why this may not do as well in the Distempers of the Mind, as in those of the Body.

4. Prayer is the first Thing *wherewith* a righteous Life *beginneth*, and the last *wherewith* it doth end (*à quo initium capit.*)

5. No Man was *better furnished with* Philosophy, Civil Law, and History (*instructior à.*)

6. There is no need of going abroad for Contentment; it dwells at home: We need but ask ourselves, and we have it: Stop but the Current of our own Desires, and the Thing is done. Why then should I rather *prevail with Fortune to give, than with myself not to ask* (*à fortunâ impetrem ut det, quàm à me ne petam*) ?

7. He was in hopes that the Queen, *in regard of the Favor he was in with her*, would have forgiven him this Sum of Money (*pro eâ quâ apud ipsam floruit gratiâ.*)

8. A lawful Wife, *with the Turks*, differs from a Concubine only upon the account of her Dowry. Concubines have no Portion (*apud.*)

9. The Sea, which encompasses the Island, does so cherish the Land with its gentle Warmth, that the Cold is *with us* much less severe than in some parts of *France* and *Italy*.

10. *Theodorus* of *Cyrene*, when King *Lysimachus* threatened him *with the Cross*, *Prithee*, says he, *threaten* those your Gentlemen in Purple *with* such Scare-crows : As for *Theodorus*, it is indifferent to him, whether he rot upon the Ground, or on high (*illi crucem.*)

11. The *Philistines*, summoning the Priests and Diviners, inquired of them, *What they must do with the Ark of the Lord*, or how it was to be sent back to its Place (*Quid sibi arcâ Jehovæ faciendum*) ?

12. The King, out of his Love to his Subjects, propounded, that the Scots might enjoy the same Immunities *with the English* (*quibus Angli.*)

13. *The wise Man* is not confined within the same Bounds *with the rest of the World*. No Age, no Time, no Place, limit his Thoughts, but he penetrates and passes beyond them all. How natural is it for a Man to stretch his Mind infinitely ! (*Non idem sapientem, qui ceteros terminus, includit.*)

14. *I cannot call* (*Non dixerim*) those happy, whatever their Enjoyments be, whose Souls are too sluggish and drowsy to understand and reflect upon their Happiness : Or, if I must call this Happiness, it is the Happiness of a Beast, not of a Man : *With me, to live* is somewhat greater than to feed and rest : and to be happy, must be much more than to live (*Mihi vivere.*)

15. At the same Time *with the Ædui*, the *Ambarri* also acquaint *Cæsar*, that, their Country be-

ing depopulated, they cannot easily keep off the Violence of the Enemy from their Towns (*quo Ædni.*)

16. Esau (*who is the same with Edom, the Father of the Edomites*) dwelt on Mount Seir (*qui idem est Edomus.*)

17. Her Servants and Waiting-Women were forthwith carried to Prison, and herself more rigorously treated *than stood with her Quality* (*quàm pro.*)

18. A fourth Sort of Men there are, who direct me to the Pursuit of more significant Studies. They grant Philosophy to be a very polite and genteel Exercise; but then *they say, it does not suit with the Dignity of my Character and Condition* (*personæ et dignitatis nostræ esse negant.*)

19. Some advise Men to be careful to swear the Truth; but I advise, that Men do not easily swear at all: that is, not upon any slight, but only upon weighty Occasions. *To swear at all, except where it is necessary, does not well suit with a wise Man* (*In totum jurare, &c, gravi viro parùm convenit.*)

20. *She neither thought it to stand with her own, nor with the Dignity of the English Nation, to rely upon the Aid of the Spaniard* (*Nec ex suâ.*)

21. *Mezentius, even from the very Beginning, by no means pleased with the Foundation of a new City, and supposing that the Power of the Trojans was already much more increased, than might well stand with the Safety of their Neighbours, joined full willingly his Forces with the Rutilians* (*nimio plus quàm satis tutum esset accolis.*)

22. Know ye not, that the Friendship of the World is *Enmity with God*? Whoever therefore will be a Friend of the World, is the Enemy of God (*Dei esse inimicitiam*). ἑχθρὰ Θεῷ, Genitivo objectivè sumpto, idem quod ἑχθρὰ εἰς Θεὸν hostilitas in Deum. Grotius.

23. Seeing we are encompassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin which doth so easily beset us, and let us run with *Patience the Race which is set before us* (*per patientiam [constanter] curramus propositum nobis certamen*) δι' ὑπομονῆς, τρέχωμεν τὸν προκειμένον ἡμῖν ἀγῶνα. Ἀγών [Certamen] nomen generis, sub quo et cursus comprehenditur. Et pulchrè dictum *currere ἀγῶνα*, sicut *decurro laborem* apud Ciceronem. Non dissimilia, *cursum currere, certare certamen*. Grotius.

24. Honor thy Father and Mother, (which is the first Commandment with Promise,) *that it may be well with thee*, and thou mayst live long on the Earth (*ut tibi benè sit.*) Ἰνα εὖ σοι γένηται.

25. Though a Sinner do Evil an hundred Times, and his Days be prolonged, yet surely I know *that it shall be well with them that fear God* (*fore bend Dei metuentibus.*)

*Non illo melior quisquam, nec amantior æqui
Vir fuit, aut illà metuentior ulla Deorum.*

Metam. i. 322.

26. The Pain of Hunger out-balances the Pleasure of eating : For, as the Pain is more vehement, so it lasts longer : *for, as it is upon us before the Pleasure comes, so it doth not cease but with the Pleasure that goes off with it* (*quippe et ante voluptatem nascitur, et nisi voluptate unà commoriente non extinguitur.*)

27. Men establish Laws for the sake of Utility ; which Laws also they changed with the Times (*pro temporibus.*)

28. *Antiochus* resolved not to vouchsafe the *Jews* so much as Burial, but to cast them out, *together with their little ones*, to be devoured by Birds and Beasts (*unà cum.*)

29. Then his haughty Spirit, *together with* his Body, was so broken, that he, who before thought nothing less becoming a King, than to give up his Mind to Religion, on a sudden became a Slave to all manner of Superstition (*simul cum.*)

30. Burning all the Villages and Edifices that they could come to, they marched directly *with all their Forces* towards *Cæsar's* Camp (*omnibus copiis.*)

31. God sends his Rain, and makes his Sun to shine upon the Just and Unjust : But he does not rain Wealth, nor shine Honor and Virtues upon all equally. Common Benefits are to be communicated with all, but peculiar Benefits to few, *and with choice* (*ac diligenter.*)

32. If we would pass that Portion of Life which is allotted us, *with Peace and Serenity*, we must, with our whole Strength, resist those Passions, which Folly lets in upon us, as so many Furies (*tranquillè placidèque.*)

33. A Life, led *with Reputation and Honor*, carries along with it such strong Consolation, as that no Affliction can touch those who have so lived : at least Troubles make but a very slight Impression on their Souls (*honestè ac splendidè.*)

34. You see there, says his Governor to young *Cyrus*, two Boys playing, of different Stature : the lesser of them hath a very long Coat, and the bigger a very short one : Now, says he, if you were a Judge, how would you dispose of these two Garments ? *Cyrus* immediately, *and with very good Reason*, as he thought, passeth this sudden Sentence ;—That the taller Boy should have the longer Garment, and he that was of lower Stature the shorter ; because this certainly was fittest for them both. Upon which, his Governor sharply rebukes him to this purpose : telling him, that, if he were

to make two Coats for them, he said well : but he did not put this Case to him as a Tailor, but as a Judge ; and as such he had given a very wrong Sentence : For a Judge, says he, ought not to consider what is most fit, but what is just ; not who could make the best Use of a Thing, but who hath the most Right to it (*et meritò adeò : neque adeò injuriâ.*)

35. *Cæsar's* Letters being delivered to the Consuls, *with much ado* it was obtained of them, by the extreme Importunity of the Tribunes of the People, that they might be read in the Senate : but that the Contents of the Letters might be propounded to the Senate, could not be obtained (*ægrè.*)

36. The *Helvetians*, shocked at the Suddenness of *Cæsar's* coming, finding that what they had brought about in twenty Days *with the greatest Difficulty*, (namely, the passing the River,) this he had done in one Day, send Ambassadors unto him (*ægerrimè.*)

37. *Cæsar* hoped, that by frequently shifting his Camp, and going to several Places, he should be better accommodated with Corn : *and withal*, by daily Marches, tire out *Pompey's* Army, unaccustomed to Labor (*simulque.*)

38. Being commanded to hold up his Hand, he held it up, *and withal* said, Behold a pure Hand, and a sincere Heart.

39. Certain of the Scribes said *within themselves*, This Man blasphemeth (*secum.*) Ἐν ἑαυτοῖς.

40. Nothing that is past should, *I think*, give us any Uneasiness (*videatur dehere nos malè habere*) but the Remembrance of our Faults. And what is to come ought much less to affect us ; because, *with regard to us and our Concerns*, it is not, and perhaps will never be. The present is the only Time which is properly ours ; and this we

ought to use in Conformity to the Will of him that gives it. Here, therefore, our Thoughts and Studies should principally be engaged (*nos nostraque quod attinet.*)

41. The Centurions stand armed round about *Mettius*. Tullus goes on with the rest of his Speech, as he had begun (*reliquam orationem, &c. peragil.*)

42. Rabbi, we know that thou art a Teacher come from God: For no Man can do these Miracles that thou doest, except God be with him (*adsit ei Deus.*)

43. Some begin to live when they should make an end; others cease to live before ever they began: Among other Mischiefs, *Folly brings this also with it*;—that it is always beginning to live (*hoc quoque habet stultitia.*)

44. *Agesilaus*, the *Lacedæmonian*, as he has been commended by many, so in an extraordinary Manner by *Xenophon* the *Socratic*; for he was very intimate with him (*eo enim usus est familiarissimè.*)

CHAP. LXXXVI.

The Rendering of the Particle Without.

1. IN vain do we dream of Happiness in any Thing *without us*. Happiness must be within us: the Foundation of it must be laid in the inward Frame and Disposition of our Spirits. A Man may as soon be well without Health, as happy without Goodness (*extra nos.*)

2. The Death of this Man *was not without* Suspicion of Poison among the common sort; who always suspect them to be poisoned, whom they love (*non caruit.*)

3. Courage, if *it is without* Justice, and fights not for the Safety of the Public, but for its own particular Advantages, is blameable (*vacat.*)

4. Good Education is the very best Inheritance that you can leave to your Children. It is a wise Saying of *Solomon*,—that Wisdom is good with an Inheritance: but surely an Inheritance *without* Wisdom and Virtue, is a very pernicious Thing. And yet how many Parents are there, who omit no Care and Industry to get an Estate, that they may leave it to their Children; but use no Means to form their Minds and Manners for the right Use and Enjoyment of it: without which it had been much happier for them to have been left in great Poverty and Straits.

5. *Let your Conversation be without Covetousness*; and be content with such Things as ye have (*moribus este à pecuniæ studio alienis.*) Ἀφιλάργυρος ὁ τρόπος: *Mores vestri absint à studio pecuniæ quærendæ.* Subauditur hîc ἡ, sint. τρόπον in numero singulari dicere, pro eo quod Latine pluraliter *mores* dicimus, frequens Platoni et Demostheni. Sic χρησὸς τρόπος, *boni mores*; τρόπος δίκαιος, *justi mores*; τρόπος βέλτισος, *optimi mores*, etiam apud Aristophanem et Plutarchum. *Grotius.*

6. *Labienus*, when he had spoken these Things, swore, that he would not return into the Camp *without Victory*; and exhorted the rest to do the like (*nisi victorem.*)

7. The Queen answered, That she had no Power to give the Daughters of her Subjects in Marriage, *without* the Consent of their Parents (*nisi cum.*)

8. Our prosperous Fortunes, and all the Gaieties of Heart we feel upon them, grow double by Communication; but are flat and insipid *without a Friend* to partake of the Pleasure: And all our

Afflictions are disarmed, and their Force broken, when a Friend takes off the Burden, by his tender Sympathies, and seasonable Comforts (*nisi amicus adsit : nisi amicum habeamus.*)

9. Since my Father does nothing, great or small, *without communicating it to me*, why should he conceal this from me? (*quam non communicet mecum.*)

10. He suspected his Physician ; *and not without Cause* : For *Darius* had promised a thousand Talents to him that should kill him (*neque id injuriâ.*)

11. From Justice alone Men have the Denomination of good : *and not without Reason* (*nec injuriâ.*)

12. Be not forgetful to entertain Strangers ; for thereby some *have entertained Angels without knowing it* (*inscieniter hospitio acceperunt*). ἔλαθον ξενισαμέναις, *excepere inscii*. Nota locutionem benè Græcam : nam sic et Aristophanes loquitur, et Plato, et Xenophon, subaudito ἐαυτῶς, quod interdum exprimitur. *Grotius.*

13. If *Pompey*, when he was sick, had died at *Naples*, he would not have been engaged in a War with his Father-in-Law ; he had not taken up Arms *without Preparation* : he had not left home ; he had not fled out of *Italy* ; he had not, after the Loss of his Army, fallen naked into the Hands, and upon the Poignard of Slaves ; all his Fortunes had not been possessed by the Conqueror (*imparatus.*)

14. While we are in the World, we are subject to sundry Imperfections, Pain of Body, Defects of Mind ; yea, the best Things we do are painful, and the Exercise of them grievous, being continued *without Intermission* (*continenter.*)

15. I cannot read *Tully of old Age* ; *of Friendship* ; his *Offices* ; or his *Tusculan Questions*, *with-*

out adoring that divine inspired Breast (*quin vener.*)

16. The Minds of the Citizens being disjoined, while some favored the Party of *Sylla*, others that of *Cinna*; seeing he could not live at *Rome* without offending one or other Party, he thought this a fair Opportunity to follow his Studies; and so betook himself to *Athens* (*quin alterutram partem offenderet.*)

17. All the Parts of Man's Body, even the least, have their Use, without the Study, without the Industry of Parents (*nullo studio.*)

18. For thee, O Child, shall the Earth, without being tilled, produce early Offerings;—winding Ivy, with Ladies Gloves, and the *Egyptian* Bean, mixed with smiling *Acanthus*. Thy very Cradle shall pour forth pleasing Flowers about thee (*nullo cultu.*)

19. The Soul of a Man is in the Body as in a Garrison. There is no quitting of it, without the Order of the Captain; nor any longer staying in it, than during the Pleasure of him that placed it there (*injussu.*)

20. Are you offended, that I transported the Army safe and sound without the loss of a Ship? that I beat and put to flight the Enemy's Fleet at the first Onset? (*nullâ omnino nave desideratâ.*)

21. Those are to be called happy, who are possessed of Goods, without any Mixture of Evil (*nullo adjuncto malo.*)

22. The *Gortynians* guard the Temple with great Care, not so much against (*à*) others, as against *Hannibal*; lest he should take any Thing away without their Knowledge, and carry it off with him (*inscientibus his.*)

23. It is a miserable Thing to die before one's Time. What Time, I pray? That of Nature. Why, Nature, for her part, gave you the Use of Life, as of

so much Money, *without setting any Day of Payment*. What Reason then have you to complain, if she calls it in when she has a Mind? for you received it upon that Condition (*nullâ præstitâ die.*)

CHAP. LXXXVII.

The Rendering of the Particle Yet.

1. IT does not necessarily follow, that the Heavens, because they are more excellent, were therefore created before the Earth. For both Beasts and Trees, that are of less Worth than Man, were yet created before Man (*tamen.*)

2. *Xeræes*, though loaded with all the Bribes and Gifts of Fortune, yet not being contented with Cavalry, nor Infantry, nor Multitude of Shipping, nor an infinite Quantity of Gold, propounded a Reward to him that should find out a new Pleasure.

3. *Sylla*, having stripped the Tribunitian Power of all Things, yet left it the Freedom of Opposition.

4. All the Rivers run into the Sea, yet the Sea is not full: Unto the Place from whence the Rivers come, thither they return again (*nec tamen.*)

5. There was a little City, and few Men within it; and there came a great King against it, and besieged it, and built great Bulwarks against it. Now there was found in it a poor wise Man, and he by his Wisdom delivered the City; yet no Man remembered that same poor Man (*quum pauperis ejus nemo memor esset.*)

6. In the back side of my House there is a pleasant, but somewhat distant Prospect to the

Sea, *yet so that* I can see the Dolphins skipping and playing there (*ut tamen.*)

7. If ye despise Mankind and mortal Arms, *yet however* fear the Gods, that are the Avengers of Fraud and Cruelty (*at.*)

8. The Force and Efficacy of Church Music, when it drowneth not, but fitly suiteth with the Matter, is in Truth most admirable, and doth much edify, *if not* the Understanding, because it teacheth not, *yet surely* the Affections, because therein it worketh much (*si minùs, &c. at certè.*)

9. It is a great Folly to fear that, which it is impossible to avoid; *and it is yet a greater Folly* to fear the Remedy of all Evils: For Death cures all Diseases, and frees us from all Cares (*sed et majoris etiam stultitiæ est.*)

10. Courage is by no means an inconsiderate Forwardness, nor a Fondness of Danger, nor a Desire of Things formidable: *Fortitude is very careful and diligent in her own Defence, and yet is extremely patient under those Things that have the false Appearance of Evils* (*diligentissima in tutelâ sui fortitudo est, et eadem patientissima eorum quibus falsa species malorum est.*)

11. The Slaves of other Countries, that comé into their Hands, *they keep* (*habent*) not only at perpetual Labor, but also in Bonds; *yet they treat their own Natives more severely* (*suos tamen durius*), looking on them as more desperate (*eò deploratiores*), and to have deserved more exemplary Punishment, *in that they, though excellently trained up to Virtue by so admirable an Education, could not yet be restrained from Villainy* (*quòd tam præclarâ educatione ad virtutem egregiè instructi, contineri tamen ab scelere non potuerint*). Elegans particulæ usus.

12. Have ye suffered so many Things in vain ?
if it be yet in vain (Si tamen frustrà). εἰ γε καὶ εἰκῇ.

13. As touching the ministering to the Saints, it is superfluous for me to write to you. For I know the Forwardness of your Mind, for which I boast of you to them of Macedonia. *Yet this I say, He which soweth sparingly, shall reap also sparingly ; and he which soweth bountifully, shall reap bountifully (Ceterùm, et qui parcè seret, &c.)* Τῷτο δὲ, ὁ σπείρων φειδομένως, &c. τῷτο δὲ, hoc autem, præterea verò. *Supple, censui vos monendos. Grotius.*

14. If, says Socrates, Death extinguishes all Sense, and be like that Sleep which sometimes giveth a most sweet Rest, undisturbed by Dreams ; Good God ! what Gain is it to die ! But if what is said be true,—that Death is a Removal into those Coasts, which those that are departed this Life inhabit, that is yet more happy ! (*jam.*)

FINIS.





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